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Our Lady's Assumption

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"Thou shalt not suffer Thy holy one to see corruption"
(Ps. xv. 10).

*"Come from Libanus, my spouse; thou shalt be
crowned from the top of Amana"* (Cant. iv. 8).

Editor's Note. This paper as published is part of a very much longer study of the Assumption of the Blessed Virgin Mary. The parts here given seem most significant for the instruction of children in our schools.

O VIRGIN most prudent, whither goest thou, bright as the morn? All beautiful and sweet art thou, O daughter of Sion, fair as the moon, elect as the sun." These words form the Antiphon to the Magnificat for the First Vespers of the Feast of our Blessed Mother's Assumption. O Virgin, whither goest thou? The response to this inquiry is found in the antiphon of one of the vesper psalms: "The Virgin Mary is taken up into the bridal chamber of heaven, where the King of Kings sitteth on His starry throne." "The angels rejoice and bless God with songs of praise," and Holy Mother Church, in the words of the Introit of the Mass, calls on all her children to participate in the gladness of the heavenly hosts: "Let us all rejoice in the Lord, celebrating a festival day in honor of the Blessed Virgin Mary, for whose Assumption the angels rejoice and give praise to the Son of God."

Although the Holy Scriptures do not mention it, and although the Church has not yet proclaimed it an article of faith, there can be no doubt that not only Mary's soul, but also her immaculate body was assumed into heaven, since it had been the dwelling place of the Most High. "Thou shalt not suffer Thy holy one to see corruption" (Ps. xv. 10). These words of the Psalmist may be applied not only to the Son of God, but also to His Blessed Mother; for the Lord would not subject the pure and chaste body of His own Mother to the dissolution consequent upon sin.

Precious in the sight of the Lord is the death of His saints
(Ps. cxv. 15).

Death being the punishment of sin, it would seem that

Mary, who was exempt from every stain, should not have been subject to it. Yet God, wishing Mary in all things to be like to Jesus, willed that she should die, since Jesus also submitted to the law of death. Mary's death, however, was not like that of other mortals. For her death had no sting. Her life, especially after the Ascension of her Divine Son, was one long ardent desire for heaven. She languished with love, and yearned to be united with her Beloved. The words of the Royal Prophet must have been frequently upon her lips: "As the hart panteth after the fountains of water, so my soul panteth after Thee, O Lord" (Ps. xi. 2). And in her daily intercourse with the angelic spirits, she undoubtedly addressed them with the words of the Spouse in the Canticle: "If you find my Beloved, tell Him that I languish with love" (v. 8).

Mary died simply of love, of her insatiable desire for God. She experienced no pain, no bitterness, no sadness. She died as she had lived, entirely detached from all earthly things; she died in the certainty of eternal glory. "Blessed are the dead that die in the Lord," says St. John in the Apocalypse. How happy and blessed, then, must have been the death of Mary, the Mother of the Lord, who sought and found God alone in all her aspirations. Just as ardently as she had longed for the coming of the Messiah, she now yearned to be reunited with Him in heaven. Her heart was with Him day and night.

Although Mary's entire life was one continued preparation for death, nevertheless she prepared herself in a very special manner, when she felt her end approaching.

The Apostles Witness the Death of Mary

It cannot be positively stated when and where, and amid what circumstances Mary fell asleep in the Lord. However, we are informed that at the time of her death the Apostles had come together from their various missions, and assembled in Jerusalem, whither St. John had conducted the Blessed Mother after a prolonged stay in Ephesus.

Like loving, grateful children they all gathered about

the deathbed of her who had been a Mother to them since the Ascension of their beloved Master. With eyes intently fixed upon the beautiful and enraptured countenance of their dying Mother, they united their prayers with hers that the Lord might at last satisfy her fervent desire to be with Him in His Heavenly Kingdom. Mary looked affectionately upon the disciples of her own dear Son, and with a mother's tender care and solicitude consoled them, and encouraged them to renewed zeal in the spreading of Christ's kingdom.

We may well believe that it was painful for these devoted disciples to think of the coming separation; yet they were filled with the joyful hope of being united again in a better and happier land. It was but natural that St. John, the privileged son and protector of Mary, should feel the impending separation and loss most keenly. He rejoiced at the glory and happiness that was soon to come to his dear Mother, yet he could not restrain his tears, nor suppress his sorrow. Mary's parting words must have made the hearts of her faithfully devoted children glow with a greater love for God, and with a more ardent desire to be united with Him.

When the Apostles were aware that the end was near, they begged their dear Mother once more to bestow upon them her maternal blessings. Mary raised her protecting hands in benediction over them. This was her last act of kindness toward those whom she had learned to love so tenderly and devotedly. Her countenance began to grow more radiant and beautiful, and she was wrapt in an ecstasy of adoration. While thus entranced, her pure soul, heeding the invitation "Arise, my love, my beautiful one, and come" (Cant. ii. 13), freed itself from the fetters of the body, and winged its flight to heaven. Mary's features betrayed no sign of death. She lay peaceful and calm, while a delicious fragrance pervaded the chamber of death. The Apostles fell upon their knees, intoned the psalms, and prayed with a fervor which they had perhaps never experienced before.

On the following day the precious remains of the Mother of God were borne in solemn procession along the quiet Valley of Josaphat to Mount Olivet. The pious women of Jerusalem had transformed the sepulcher of her whom they loved so ardently into a bower of beautiful, fragrant flowers. Amid the chant and prayers of the faithful, the sacred remains were laid gently and reverently into the tomb; but they were not to undergo corruption.

The Empty Tomb

Tradition tells us that after the solemn and touching ceremony of Mary's burial, the Apostles and many of the faithful watched and prayed at the tomb for three days. They remembered the glorious resurrection of their Divine Master on the third day, and confidently trusted that He would be pleased to have His beloved Mother enjoy this same privilege. Deeply impressed with this hope, they opened the tomb on the third day, and found it empty.

We may safely adopt another opinion held by many of the faithful throughout the past; namely, that the Apostle Thomas having arrived in Jerusalem too late to witness the death of his dear Mother, was overpowered by grief; he begged that the grave be opened that he might take a last look at the beautiful remains of the Immaculate Virgin, and to pay them his loving homage

and respect. Moved at his deep piety and devotedness, the other Apostles granted his request. In anxious expectation they removed the stone from the sepulcher, but behold, the grave was empty. Lilies—emblems of purity—and roses—the symbols of love—were growing in the place that had been touched by the sacred remains of the Lily of Israel, the Mystical Rose of Sharon. A sweet odor came forth from the grave, and perfumed the air with its fragrance, while a supernatural brightness arose and shone upon all who were present. A cry of joyful astonishment broke forth from the lips of the Apostles: "She is risen, she is not here!" Hymns of praise and joy were chanted in honor of the glorified Queen of Heaven.

Mary's Assumption Into Heaven

From the days of the Apostles down to our own time it has been the firm belief of the Church that the sacred body of the Mother of God was carried up to the celestial Paradise. We may picture our Lord Himself coming with legions of angels to conduct His Blessed Mother to the beautiful throne He had prepared for her. The Holy Ghost greeted Mary with the words of the inspired Writer, "Come from Libanus, my spouse, come from Libanus, come; thou shalt be crowned from the top of Amana" (Cant. iv. 8); and Jesus invited Mary to follow Him, and to come into her eternal inheritance.

The whole court of heaven in wondering astonishment came to welcome the Mother of the Divine Word. "Who is she that goeth up by the desert as a pillar of smoke of aromatical spices of myrrh, of frankincense, and of all the powders of the perfumers?" (Cant. iii. 6.) "Who is this that cometh up from the desert flowing with delights, leaning upon her Beloved?" (Cant. viii. 5.) What chorus of exultation must have resounded throughout the heavenly spheres: "Lift up your gates, O ye princes, and be ye lifted up, O eternal gates" (Ps. xxiii. 7). "Arise, O Lord, into Thy resting place, Thou and the ark which Thou hast sanctified" (Ps. cxxxi. 8). In an instant Mary had passed to the highest spheres, leaving behind her all that is terrestrial. The choirs of angels, and the saints of God came forth to salute her and to acknowledge her as their Queen: "Thou art the glory of Jerusalem, thou art the joy of Israel, thou art the honor of thy people" (Judith xv. 10).

The Coronation of Mary

Mary was not to be an ordinary denizen of heaven. Her Divine Son conducted her through the celestial courts even to His Father's throne. The three Divine Persons received her, and crowned her chaste brow with a diadem sparkling in royal magnificence—a diadem of twelve stars, more brilliant than the most precious stones. The Father then placed His beloved daughter on a throne at the right hand of His only-begotten Son. "The Queen stood upon Thy right hand in clothing of gold" (Ps. xlv. 10). Mary was then proclaimed Queen of Heaven and earth, and her praises were to sound forever throughout the heavenly Jerusalem. The prophetic words of her Magnificat were now to be verified: "Behold from henceforth all generations shall call me blessed."

The "Salve Regina" has become the glorious anthem of the Church Triumphant; the battle cry of the Church Militant; and the consolation of the Church Suffering. Mary will reign as the Sovereign Queen of heaven and

earth for all ages to come. She is venerated in every region of the earth; she reigns over the hearts of the countless children of men, and receives their homage and devotion. Her praises resound from pole to pole; her benign influence is felt from sea to sea. The love and loyalty of her children is manifested in the innumerable churches, chapels, and shrines that have been dedicated to her all over the world. Our own dear country has chosen Mary as its Queen under the fairest of all her titles — The Immaculate Conception.

Proofs of the Assumption

No fervent Catholic would for one moment doubt the Assumption of his Blessed Mother into heaven, even though it has not yet been proclaimed by the Church a dogma of the Faith. Though we firmly and joyfully believe in Mary's miraculous assumption, it may not be superfluous to study the grounds on which this Catholic conviction is based. The following proofs are found in the *Life of the Blessed Virgin*, by Rev. B. Rohner, O.S.B.:

1. The festival of the Assumption of the Blessed Virgin was observed even in the earliest years of Christianity. It is certain that during the reign of the Emperor Constantine the Great it was celebrated in the East with great devotion and pomp. In the Western Church it has been a festival of the first class ever since the sixth century.

2. At no period in Christian history has anyone claimed to have seen any relic from the sacred person of Mary. Even in the Greek Church, where the authorities have always been extremely careful to discover, preserve, and expose to public veneration every relic deserving such honors, not a word has ever been said of any relics of these sacred remains.

3. In the Western Church, St. Gregory of Tours gives testimony in his writings, published about 550, of the Assumption of the Blessed Virgin. Pope Gregory the Great, who died in 604, composed for the Mass celebrated in honor of the Assumption the following prayer: "We beseech Thee, O Lord, that we may obtain real assistance, through the solemn celebration of this day on which the Mother of God died indeed a corporeal death, but could not be detained in the bonds of death."

4. The Greek Church considers this general belief so well founded, that in a council held in Armenia in 1342, the assembled members issued the following declaration: "Let everyone know and understand the Church of Armenia holds and teaches that the holy Mother of God, by the power and virtue of Jesus Christ, was translated into the Kingdom of Heaven, both body and soul." This same Eastern Church issued a similar declaration when repelling the calumnies which the so-called Reformers, Luther, Calvin, and their followers, uttered against the Mother of God.

5. Death is the wages of sin. As God preserved Mary from every stain of sin, it was eminently becoming that He should avert from Mary the wages of sin.

6. This precious body was the miraculous source in which the Body of Christ, the Victor over death, the grave, and corruption, was formed. How then could this virginal flesh fall a prey to death and corruption?

7. As Mary had given her virginal body to the King of Glory to be His dwelling place, it is right and proper that this same Lord should give His Kingdom of eternal glory to be her resting place. St. Bernard thus beautifully

expresses this sentiment: "When the Lord came into this world, Mary received Him in the noblest dwelling on earth, in the temple of her chaste womb: therefore, on this day has the Lord exalted her to an honorable throne in His Heavenly Kingdom."

These evidences and many others which might be adduced, are sufficient to give to the doctrine of the Assumption a solidity and a certainty that cannot be given to any other fact in ancient history. Pope Benedict XIV has declared it godless, unintelligible, absurd, and foolish to doubt this consoling, well-grounded doctrine.

Why Was Mary Assumed Into Heaven?

1. Because her body had been overshadowed by the Holy Ghost; it had been the sacred dwelling place of the Son of God, and consequently it was only proper that Mary should ascend whither her Son had already ascended.

2. Mary had shared in all the sorrows and sufferings of her Son, therefore it was but right that she should participate in His glory and triumph without any delay.

3. Mary was not assumed into heaven for her own sake only, but also for ours. Just as her Divine Son ascended into heaven to be our Intercessor with the Father, so Mary has become our Mediatrix with her Divine Son. She is constantly praying for us, preserving us from danger, shielding us against temptation, and imploring blessings for us. Her glory and happiness in heaven have not lessened, but rather strengthened her love and devotedness to the children of men.

The Feast of Our Lady's Assumption

The Coronation of our Blessed Mother in heaven forms, as it were, the closing scene of the great drama of the Incarnation and Redemption. The Assumption follows logically from the privilege of the Immaculate Conception and the Mystery of the Incarnation. These three privileges are summed up and celebrated by a double of the first class, on the fifteenth of August. It is the greatest feast of Our Lady, as is evident from the observation of its Vigil, its Octave, and its liturgical rank.

In Rome this day is solemnized in the Basilica of St. Mary Major, where the feast of the Birth of Christ is also solemnized. This seems to be a most fitting coincidence; for as Mary received Jesus when He came into this world, so Jesus receives Mary upon leaving the world.

The Blessing of Herbs and Fruits

It is customary in many places before High Mass to bless herbs and fruits on the Feast of Mary's Assumption. The Church does this to manifest her joy at the glorious victory which Mary achieved over death, the world, and the devil, and at her splendid triumph when she, adorned with virtues as with so many flowers, entered heaven, and that God may so sanctify and bless the plants and fruits that their use may serve for our welfare.

The Liturgy of This Feast

A glance at the liturgy shows that the antiphons for the Offices of Vespers and Lauds are proper to the feast. The last three only are taken from Holy Scripture, the others being specially composed for the festival. A translation may here be given of these antiphons:

1. "Mary is taken up into heaven, the angels rejoice, and bless God with songs of praise."

2. "The Virgin Mary is taken up into the bridal chamber of heaven, where the King of Kings sitteth on His starry throne."

3. "We run after the odor of thine ointments. The maidens have loved thee exceedingly." (The virtues of Mary attract earnest souls, just as a sweet perfume delights the senses.)

4. "Blessed art thou, O daughter, by the Lord! For by thee we have partaken of the Fruit of Life."

5. "Fair and beautiful art thou, O daughter of Jerusalem; terrible as an army in battle array!"

Chapter and hymn at each of the two Offices are those common to most feasts of Our Lady. The versicle and response are proper:

V. "The Holy Mother of God is lifted up on high."

R. "Above the choirs of angels to the heavenly kingdom."

The antiphon for the Magnificat is very striking: "Virgin most prudent, whither goest thou, rosy as the dawn? Daughter of Sion, all-beautiful and sweet art thou; fair as the moon, chosen as the sun."

The liturgy of the Mass is also proper to this feast. The Introit is a song of triumphant joy: "Let us all rejoice in the Lord, celebrating a festival day in honor of the Blessed Virgin Mary, for whose Assumption the angels rejoice and give praise to the Son of God." The psalm attached to it is that in which the Incarnation is foretold: "My heart hath uttered a good word: I speak my works to the King." It is the bridal song of the union of the divine and human nature in the birth of Christ; fittingly, therefore, does it form part of the liturgy of this feast, since Mary was the means whereby that sublime union was accomplished.

The Collect asks for mercy toward sinners, through Mary's intercession: "Pardon, we beseech Thee. O Lord, the sins of Thy servants; that we, who are not able to please Thee by our deeds, may be saved by the intercession of the Mother of Thy Son."

The Epistle is a passage from Ecclesiasticus, prophetic of the graces which should shine in the soul of the Immaculate Virgin and her consequent exaltation: "In all things I sought rest, and I shall abide in the inheritance of the Lord... He that made me rested in my tabernacle. ... And so was I established in Sion, and in the holy city likewise I rested and my power was in Jerusalem." The words recall the circumstances already alluded to, of the triumphant carrying of the Ark to David's city; they were literally fulfilled in the assumption of Our Lady to the realms of bliss. The text goes on to compare Mary with the cedar, the cypress, a palm tree, a rose plant in Jericho, a fair olive tree, a plane tree by the water. Her example is likened to the sweet odors of cinnamon, balsam, and myrrh.

The Gradual is from the Forty-Fourth Psalm, which supplies the Introit. It sings of the perfections of Mary which led the King of Kings to choose her for His bride. "Hearken, O daughter, and see, and incline thine ear; for the King hath greatly desired thy beauty," are the concluding words of this magnificent anthem. The Alleluia verse speaks of joy in heaven; "Alleluia! Mary is assumed into heaven. The host of angels rejoiceth."

The Gospel seems at first sight to have little bearing

upon the feast. It relates the visit of our Lord to the house of the sisters Martha and Mary, and the different way in which each entertained Him. Mary is praised for having chosen the better part, in sitting at the feet of Jesus and listening to His teaching. The two sisters represent the active and contemplative life. Our Lady combined both in a perfect degree; she ministered to His wants like Martha; and, like that other Mary, listened to His words, "pondering them in her heart." It is true of her that she "hath chosen the better part." She has received her reward already, in body as well as in soul, for her perfect acceptance of God's will.

The Offertory speaks of the joy of the angels, so often alluded to on this day. The Communion verse expresses the gladness of the Church in the reunion of Mother and Son, in reward of Mary's fidelity: "Mary hath chosen for herself the better part, which shall not be taken from her forever."

Thoughts of St. Bernard on the Assumption of Mary

On this day the glorified Virgin entered heaven and crowned by her presence the holy pleasures of its inhabitants. But what mind can conceive the glory with which the arrival of the Queen of the world was celebrated by the brilliant heavenly hosts, their advance to greet her, their chanting as they led her to the magnificent throne? Who can fancy the tender gaze, the loving countenance, the divine caresses with which she was received by her Son and placed over all created beings, honored as became such a mother, with the glory that became such a Son? What lips can describe the assumption of Mary? As upon earth she, before all others, received special glory. If eye hath not seen, nor ear heard, nor hath it entered into the heart of man to know the delights that God has prepared for those that love Him, who shall say what is prepared for her who bore Him and loved Him more than all! O blessed art thou, Mary! Most blessed wert thou, when thou didst receive the Savior; most blessed art thou, when the Savior receives thee!

St. Bernard's Prayer to Mary

We accompany thee, on this day, with our most ardent wishes to thy Son, O glorious Virgin, Queen of heaven! and follow thee from afar, O happy Virgin! Give thy mildness to the world, give of the grace thou hast found with God. Obtain by thy blessed intercession, grace for the guilty, recovery for the sick, strength for the faint-hearted, aid for those in peril! Dispense to us thy servants, who on this glorious festival day invoke thy sweetest name, O gentlest Queen, the grace of Jesus Christ, thy Son, our Lord and God, to whom be glory forever. Amen.

Mary, the Patroness of a Happy Death

"Holy Mary, Mother of God, pray for us sinners, now and at the hour of our death." How often during life we whisper these words to our Blessed Mother. Will Mary not answer our prayer in that awful moment when we need her kindly and powerful help and protection more than at any other time?

Mary stood at the cross of her Divine Son in His dying moments, and kept a loving and faithful vigil until He commended His spirit into the hands of His Heavenly Father. She understands with a fuller understanding than

that of ordinary human beings what the soul must undergo when it passes through the portals of death. In her loving sympathy she is willing to come to the assistance of her children when they need grace, and courage, and strength more than at any hour in life. If they have practiced devotion to her, if they have often called upon her, and sought her protection and intercession for their last moments, Mary will certainly prove herself a Mother to them in that supreme hour.

The children of Mary, as a rule, do not fear death. Their confidence in their Blessed Mother is so firmly established that no temptation can make them waver. They feel that Mary is waiting for them to conduct them to her Divine Son in their happy home beyond. What a consolation for the soul who has been faithful to Mary amid the dangers and temptations which surrounded her during the years of her earthly exile.

The Assumption and Coronation in Art

Some of the greatest artists have taken as their subject the Assumption of Our Blessed Lady into heaven. Among the most outstanding of these masters are Fra Angelico, Rubens, Delsarto, and Titian.

The famous picture, *The Assumption of the Virgin*, by Vecilli Tiziano is at present in the Academy of Belle Arts in Venice, Italy.

The Coronation of Our Lady has been a source of inspiration to a number of outstanding artists. Fra Angelico, Raphael, Rubens, Signorelli, Velasquez, Coneglianco, Francia, Lippi, and Memling are the most noted.

Raphael's *Coronation of the Virgin* is at present in the Vatican Gallery, Rome, Italy.

Another famous masterpiece is *Coronation of the Blessed Virgin* by Guido Reni. It is now in the Penacoteca, Bologna, Italy.

Poems on the Assumption and Coronation of Mary

OUR LADY'S DYING

Peter from Rome and mighty Paul
John and the holy Apostles all,
Came at the Master's loving call
To see Our Lady die.

This is the story handed down:
When came they unto the Holy Town,
Our Lady lay in her winding-gown,
To watch her hour draw nigh.

Out from the sky an angel throng
Fluttered to earth with joyful song,
And bare her soul, awaiting long,
Unto the Savior's hands.

Peter from Rome and mighty Paul,
John and the holy Apostles all,
Bare her out by the city wall,
While sang the angel bands.

Out in the Lord's Gethsemane,
Red with the blood of His agony,
Deep in the shade of an olive tree,
They made Our Lady's tomb.

There, when the grave was closed and sealed,
Peter and all devoutly kneeled,
While three days long sweet music pealed
Above Our Lady's room.

Peter from Rome and mighty Paul,
John and the holy Apostles all,
When angel voices had ceased to call,
Unclosed Our Lady's door.

Wonderful thing! Our Lady fair
Was left not for corruption there;
The Maid was gone, and perfume rare
Was all the grave-clothes bore.

Ah, they, I ween, had scant surprise
To know that God in Paradise
Could wait not for His love to rise
Until the Day of Dread!

So Peter from Rome and mighty Paul,
John, and ye holy Apostles all
Bid her, who was saved from our parents' fall,
Be at our dying bed.

OUR LADY'S DEATH

And didst thou die, dear Mother of our Life?
Sin had no part in thee; then how should death
Methinks, if aught the great tradition saith
Could wake in loving hearts a moment's strife
(I said — my own with her new image rife.)

'Twere this. And yet 'tis certain, next to faith
Thou didst lie down to render up thy breath;
Thou after the seventh sword, no meaner knife
Could pierce that bosom. No, nor did; not sign
Of pain was there; but only joy. The love,
So long thy life ecstatic, and restrained
From setting free thy soul, now gave it wing;
The body, soon to reign with it above,
Radiant and fragrant, as in trance, remained.

— Father Edmund, C.P.

FEAST OF THE ASSUMPTION

"Mary, uplifted to our sight
In cloudy vesture stainless-white,
Why are thine eyes like stars alight,
Twin flames of charity?"
"Mine eyes are on His glorious face
That shown not on earth's darkened place
But clothed and crowned me with grace —
The God Who fathered me!"

"Mary, against the sinless glow
Of angel pinions white as snow,
Why are thy fair lips parted so
In ecstasy of love?"
"My lips are parted to His breath
Who breathed on me in Nazareth
And gave me life to live in death —
My Spouse, the spotless Dove!"

"Mary, whose eager feet would spurn
The very clouds, whose pale hands yearn
Toward rifted Heaven, what fires burn
Where once was fixed the sword?"
"The fires I felt when His child head
Lay on this mother's heart that bled,
And when It lay there stark and dead —
My little Child, my Lord!"

— Eleanor Downing

ON ASSUMPTION DAY

As the sun o'er misty shrouds,
When he walketh on the clouds;

Or as when the moon doth rise,
And adorneth all the skies;

As the golden stars of night
To this earth send down their light;

Or as when a single star
More than others shineth far;

Or as when the lily flower
Riseth 'mid the vernal bower, —

Thus along the Milky Way
Went Mary on Assumption Day.

AT THE ASSUMPTION

As unto heaven thou'rt soaring,
O Queen, to blissful lays,
Take thou my soul imploring
Thy mantle's hem, and raise
Me to those Hills of Praise!

The choiring angels round thee
Attend as from thy birth;
With stars their hands have crowned thee
Of more than Queenly worth —
Thou treadst the moon as earth!

THE ASSUMPTION

In turquoise-hued and sunset-colored cloud,
Within the wide imperial palaces,
Where many a white torch and candle is,
The sovereign pages of the Emperor crowd.

Shafts of a thousand fragrances are proud
To mix with amaranth and lilies' fees,
Assyrian gums and Indian incenses,
On carpets deeply piled and furbelowed.

Her mantle is the sun, the moon between
Her feet, the Virgin greets the imperial hall.
(So hoped for, this, the coming of the Queen.)

Before her feet the mighty seraphs fall
Whom joyous chorals of the angels praise.
Beside the Holy Word she takes her place.

— Translated from the Spanish of *Pedor Espinosa*.

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Physical Guidance of Adolescents

Kilian J. Hennrich, O.M. Cap.

Editor's Note. This is another of Father Kilian's series of articles on the Guidance of Adolescents. Former articles dealt with: (1) Guidance of Adolescents in General; (2) Moral Guidance; (3) Mental Guidance. This one, which deals with guiding individuals to health and physical well-being is characterized by great common sense and practicability.

PHYSICAL Guidance pertains to all that concerns bodily welfare. Although secondary, if compared with the welfare of the soul, it is nevertheless of great importance because it has a Christian aspect. Today, much is required and great demands are made on physical strength in every phase of life. Speed, the fight for an honorable existence, the atmosphere and continual strain in offices and shops, require good health and strength. The happiness of the individual as well as that of the family depends much on the health and longevity of the parents. The best and most permanent foundation for health is laid in youth. Health may be improved and restored much better in youth than at any other period of life. On the other hand, the neglect of health during infancy and childhood may influence all following years. The very helplessness in which a child is born and its utter dependence on adults for many years after, postulates the watchfulness of parents over the well-being of their children. All these truths may seem commonplace; yet, there are many parents, too many in fact, who through ignorance or neglect do not provide the child with the physical guidance and care it is entitled to. Does this interest teachers? Weak and sick children constitute

a problem in the school as well as elsewhere. The school can and should coöperate in this matter. The article "Health in a Catholic School Program" in the May, 1930, issue of this journal tells us what can be done and what is being done in certain schools. The present writer does not wish to repeat the matter contained in that article but will confine himself to certain aspects not touched therein.

Health Rules

The U. S. Children's Bureau has published and circulated a set of health rules that has been universally adopted. The observance of these rules will contribute greatly to the corporal well-being of children. They are:

1. A full bath more than once a week.
2. Brush the teeth at least once a day.
3. Sleep long hours with the windows open.
4. Drink as much milk as possible but no coffee or tea.
5. Eat some fruit or vegetables every day.
6. Drink at least four glasses of water each day.
7. Play part of every day out of doors.
8. A bowel movement every morning.

I am well aware of the fact, that these rules and the general principles of hygiene are being taught in many schools, but that is not enough; their observance must be brought about. They will not be observed unless the parents enforce them by reminding the child and by fostering the interest of the child in its health which has been started in the school. Not even an examination of the

teacher will avail much without the whole-hearted support of the parents. All this presupposes that the health rules have been brought to the notice of parents by printed cards or in some other way. Little difficulty will be experienced with native American parents but the matter is not always simple with the foreign-born. Much educating has to be done before they will cooperate effectively.

Undernourishment

A large percentage of our children are undernourished. In larger cities more than half the children suffer from it. This situation is not so much brought about by a lack of nourishment as by a lack of the proper food. Economic conditions are much to blame, but the quest for pleasure and convenience are not without guilt. Economic conditions take the young woman out of the home from the day of graduation from school to the day of marriage and often until shortly before the arrival of the first child. There is little opportunity for training in the most important of all domestic sciences, cooking. Ignorance about food prevails. As a substitute for a well-balanced dinner, canned food is extensively used. Whatever the value of canned food may be, there is nothing as good as well-prepared fresh food and vegetables. Many present-day young mothers do not even know the difference between graded milk in bottles and milk in bulk except perhaps the difference in price, although the latter is not fit for children and should be used for cooking purposes only. As a result, children suffer bodily and mentally. "A sound mind in a sound body," should be the watchword of parents and teachers.

Many schools have taken steps to combat undernourishment. These are not final, however, though they are suggestive. It is plain common sense, after spending so much for education, to bestow some care upon the beneficiary himself even if the present unmasterable curriculum has to be reduced to proper extent. Among the most popular means of interesting children and their parents in proper feeding is the weight, age, and height system according to the government tables. If cards are issued to the children showing their physical standing as far as weight is concerned, the attention of the parents will be directed toward defects and they will, in most cases, cooperate in this phase of school health work. Without this cooperation, most school efforts are wasted. Schools doing this kind of health work are reporting gratifying results.

Proper Clothing

The importance of the relation of clothing to health is clearly shown in the *Miscellaneous Publication No. 64* of the U. S. Department of Agriculture which lists 1,184 books and articles dealing with this subject. It is obviously the duty of parents to take the matter of clothing seriously. Proper clothing demands that it be according to prevailing weather conditions, clean, fitting, dry, and according to the needs of the individual child. Tuberculosis, skin disease, rickets, etc., also determine to some extent the material to be used for garments. Underwear must be changed frequently and must receive a washing that sterilizes the material. Outer garments, frequently acting as carriers of germs, should be kept clean and as much as possible free from dust. Special, easily washable clothing should be provided for play and dirty work. Although it is the special duty of the mother to look after

these things and to consult a physician in cases of doubt, the teacher may be very helpful, especially if no school nurse is provided. The teacher should regulate the temperature of the classroom, insist upon cleanliness, supervise the proper storage of wraps, caps, and overcoats, and should induce the janitor to maintain sanitary conditions in cloakrooms, lockers, lunchrooms, toilets, playgrounds and the school in general. Contrary to what might be expected is the fact that parents not always welcome the suggestions of teachers about sanitary conditions of their children's clothing. Nevertheless, guidance should be prudently attempted even at the risk of receiving a reply like the one a teacher received who complained about Jimmy's odor: "I don't send Jimmy to school to be smelled but to be taught—*His mother.*" Short but illuminating.

It is evident that most matters referred to have also a moral aspect, but about these, the writer will speak in a volume now in preparation. May it suffice for the present to have called attention to this phase of physical guidance.

Proper Exercises

Daily household chores have been reduced to a minimum. The automobile, the street car, and the nearness of churches and schools have obviated the necessity of long and healthy walks. Even short walks to neighboring stores are avoided by means of the telephone and delivery wagon. Room for play in the open is rapidly taken away from the children; streets have become dangerous, empty lots disappear and parks and playgrounds are still few and far between. Some space is as yet available on the sidewalks, but how long? In large cities the roofs are being used as playgrounds, but ever since a boy of 14 years fell from a five-story house crushed at my feet, I am not enthusiastic in recommending an extension of this play facility. Where then are children to get the exercises so conducive to proper physical development? The few minutes set aside for calisthenics in the classroom are no substitute for more strenuous exercises that are needed. Nor can the climbing of stairs in high tenements be considered as such, since it may affect the heart more than it develops and strengthens the muscles. It is true that conditions differ in different places, but it is also beyond doubt that the bulk of city children suffer from lack of proper exercises, unless adults guide them and assist them in this matter.

First of all some schools and colleges must change their attitude toward sports and athletics. Last February the members of the national board of directors of The National Amateur Athletic Federation were asked to present a paper at the annual meeting setting forth their ideas about amateur sports and athletics. On this occasion, the writer was represented by Rev. Dr. Paul Hanly Furfey who expressed the ideas of the Catholic Boys Brigade, U. S., as follows:

"The C.B.B. believes that wholesome play is an extremely important element in the building up of health and character. It has, therefore, always encouraged, in theory and in practice, the participation of its members in healthy sport. . . . We believe that three cardinal principles should dominate the sports of our members:

1. Active participation by the greatest possible number of contestants.

2. An adaptation of the sport to the physical abilities of participants, and the prevention of overstrain.

3. The inculcation of the highest ideals of sportsmanship.

"The C.B.B. deplors the fact that these ideals are not universally accepted at present in the United States. The tendency toward professionalism restricts participation to a small number of star performers while the spectators are content to sit by.... We deplore also the fact that this same tendency has penetrated our educational institutions.... There has been little attempt to secure wide participation on the part of the students, while the physical welfare of the players has been sacrificed to the will to win...."

The school authorities should make efforts to remedy conditions either by themselves or by forming associations that will take care of this matter during their leisure. The home must cooperate by encouraging the children to join such recreational organizations that provide physical exercises for the many as well as for the few. The diocese and the communities—in one word all citizens—should assist in this matter by trying to increase the number of playgrounds, the use of public halls and armories, etc., and proper supervision for same.

Proper Rest

Proper rest is as much needed as proper exercises. To behold children playing in city streets as late as 11 and 12 p. m. is not extraordinary. One reason may be the decrease of traffic late at night, but the general tendency seems to be to turn the night into day and vice versa. This is not natural. But it is done and it is the child who suffers most. In many cases it is no longer possible to oblige children to assist at Mass before school time. Safety demands that the children come when they are protected against accidents by the police shortly before the

opening of the public schools. This affords the children an opportunity to sleep longer in the morning and this induces many parents to let them stay up late in the evening and hence they do not get the proper quantity nor quality of sleep. Practically all authorities agree that the hours of sleep before midnight contribute more to rest and physical development than those in the morning, but even if all hours should give the same quality of rest, the duration of the sleep of many of our children nowadays is too short. This is especially true in the big cities. Between the years of 7 and 14 from 12 to 10 hours sleep gradually decreasing is not too much. American life has become hasty, nerve-racking, and strength consuming. The watchfulness that must be exercised continually to save one's life and limbs on street intersections, during work and play, etc., affects the heart and the nerves. Even the demands made on children by the school at present are much greater than they used to be. Hence, the guidance by the parents is absolutely necessary in order that they get the rest sufficient to restore the strength wasted during the day. Unless they do so, the number of physical and mental collapses in adult life will steadily increase. The inability to fall asleep of some otherwise healthy children is caused by lack of proper exercises.

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All the above may be obtained from the Superintendent of Documents, Washington, D. C., at a few cents each.

Preserving the Purity of Youth

Rev. Joseph Schroeteler, S.J.

Editor's Note. This is the final installment of a translation from the German of an article entitled "The Revolution of Modern Youth," the leading article in *Stimmen der Zeit* for October, 1928, (Herder, Freiburg, Germany). Teachers and pastors will find herein a clear statement of modern conditions and the principles to be followed in dealing with them. The translation was made by Professor Horace A. Frommelt. The first part of this translation appeared in the May issue of THE CATHOLIC SCHOOL JOURNAL and the second in the July issue.

How Can We Help?

What must be the manner of our assistance? Let us first of all note the form it may not take. We would be traitors to our young people if we permitted a lowering of the moral standards and norms. We have just noted how a thousand forces are feverishly engaged in replacing the stern and forbidding "you shall not," hemmed about by innumerable social safeguards, with the "you may."

You may, providing only you avoid harmful social consequences. This, indeed, is the real import of Lindsey's gospel stripped of its humanitarian verbiage.

When the passions assert themselves, complacently yield to them, being careful to avoid, of course, the natural consequences; namely, childbirth. Preventive measures have been evolved for this very purpose. The only other alternative is a serious conflict with society, which moves so slowly to break down these thousand-year-old traditions. Later if you desire to assist in the Divine work of reproduction, this is always possible. As though this were indeed always possible; as though the innumerable instances of barren maternal yearnings and desires did not give the lie to this gospel of self-indulgence.¹⁹

Such words constitute the declaration of the primacy of the physical over the spiritual. Our youth will plunge headlong to its destruction pursuing these perverse enticements, particularly if they appear as

¹⁹Cf. *Zeitschrift für Sexualwissenschaft und Sexualpolitik*, 15 (1928), p. 63 sq.

an empty and hollow shell of ethics to the older generation, and a wonderfully important humanitarian discovery to the callow and inexperienced adolescents of today.²⁰

Trial and companionate marriages are but make-shifts certain to leave disillusionment and gnawing discontent in their wake. One needs but read the statements of these innovators to realize that in the end the tragic problem remains, that its solution is at best merely postponed or feverishly sought in a disgraceful surrender to the demands of the passions.

Lindsey and his imitators ignore the question of responsibility, wholly forgetful that sex is one of the great fundamental facts of human existence. As Rabbi Wise aptly remarks: "A chaos of uncontrolled, undisciplined, unchecked yielding of impulses, above all sexual impulses, takes the place of stern self-discipline."²¹

W. Stern, in his otherwise noteworthy book, remarks that the young person in whom the passions vehemently demand attention should yield to "an amorous relationship, expressing itself physically and spiritually, rather than expose himself to the danger of a purely animal expression of passion in intercourse with fallen women,"²² and that onanism must be combatted only when it tends to become excessive or performed before others.²³ Obviously such compromising would cut so deep into the bulwark of morality that the final catastrophe could not possibly be avoided.

We are here approaching these matters less from the standpoint of the moral law as from that of education and character development. Domination of the appetitive life will be successful only in proportion as we oppose it with an unbroken series of motives. In this respect there can be no easy evasions, no "when and if" compromises. Catholic moralists consistently point to a great fundamental law which is of particular importance to us, pedagogically. When the individual being or human society is in danger, exceptions cannot be countenanced for the benefit of the single individual. The more so when there is question of elementary human passions. As the Imitation of Christ remarks, human nature is cunning and rebels at subjection. Once an exception has been made, human nature will hasten to fabricate analogies. The exceptions multiply; from the one springs the many, until finally the principle itself grounded in the very essence of human nature, lies broken and shattered. Then man, too, is hurt and maimed in his innermost being.

This is an extremely helpful pedagogical viewpoint which the proponents of relativistic ethics will do well to bear in mind. It is not necessary expressly to declare that this fundamental principle is of particular im-

portance to youth alone. Hence the very first principle of the pedagogy of sex must read: a calm and firm retention of our norms of morality. Every concession bears within itself the seed of destruction. Who, could then, indeed, erect a barrier?

A Firm Stand Essential

Though we must concede much to the new psychology, particularly when it calls our attention to the fact that youth views sex matters differently than its elders — they are, in fact, inexperienced, curious, given to megalomania and trifling — though "mitigating circumstances" enter into our judgments of individual instances, though we are sympathetic, understanding, and helpful, still we must take our stand with an adamant firmness upon objective norms. Subjectively, too, our desire to be of assistance must not mislead us into believing that for youth there can be no question of mortal sin in these matters, that sex derelictions are but purely natural passing phenomena.²⁴ There can be no question but that an exaggerated desire of helpfulness frequently becomes a mere covering for a perverted softness and a pagan humanitarianism, already only too prevalent in our day and age. The expression "*tout comprendre c'est tout pardonner*" is the beloved remedy of our times.

It is not permissible to consider sexual transgressions merely from the viewpoint of the individual. To be sure, we should and must, as educators and directors of souls, help and assist the individual in these matters as much as possible. But the *bonum commune* is of tremendous importance and has its own peculiar and insistent demands. Public sex morality, which undoubtedly imposes strenuous sanctions, upon the individual, is of particular importance with regard to the common good and provides for the individual a strong protection, which is being quite generally disregarded today without even a gesture of substituting something of equal efficacy.

A European writer²⁵ rightly believes that she "envisions a great danger in the present-day accommodation of the demands of morality to the prevailing immoralities, in the relaxing of self-discipline for youth." We must unquestionably assist both young and old. But nothing can be accomplished in this world by lowering ideals with a view to removing the difficulties on the pathway of life; this, it seems to me, is the real purpose of those who demand trial and companionate marriages. We can, indeed, be of help only if we constantly insist upon such values as constancy, striving, and charity as objectives for our young people and to so educate them that they take firm hold of themselves."

Above all, it is most essential that we educate the adolescents of our times to an understanding of a healthy and normal morality of sex. Relativistic standards are being proposed on all sides; values are being

²⁰For the American reaction to Lindsey's theories, cf. the interesting New York letter of Dr. C. H. Firkner in the *Zeitschrift für Sexualwissenschaft*, *op. cit.*, p. 60 sq. in which he criticizes a debate between Lindsey and Rabbi Dr. Stephan S. Wise.

²¹Firkner, *op. cit.*, p. 61.

²²Immorality, p. 72.

²³*Op. cit.*, 63 sq.

²⁴Hoffmann and Stern, *op. cit.*, pp. 5, 14.

²⁵Woman 35 (1928), 611.

constantly upturned and inverted. For this a deep understanding of the whole structure, of which sex life is but a part, is essential. Youth must learn that the demands of morality do not suppress the worthwhile things of life but that they permit the development of those human values which God has given us.

Kind of Instruction

In this regard, we contend that sex instruction is absolutely essential. On the other hand we must refuse all systems of instruction which pretend that the greatest possible realistic detailing of the biology of sex will be helpful. These merely extend the rent already apparent in the organic whole, thus leading to an ominous atomization and the attempt to succeed by a brutal disregard of the whole structure of life, its warp and woof.

This viewpoint becomes daily more common even among sexologists, whose position differs essentially from ours. W. Hoffmann writes: "Methods of sex instruction in common use today are erroneous, a statement that is evident from the obvious failures."²⁶ The Congress of Scientific Sexology, 1926, took issue with the program of enlightenment which seeks to impart sex knowledge as a purely scientific matter, divorced from the general educational program.²⁷

Everything depends upon the proper evaluation of sex by our young people. To this end a correct understanding of the part sex plays in the sublime task of reproduction is of tangible value.

Under present-day conditions, it is surely unwise that adults preserve a puritanical silence concerning these highly important matters in life, foolishly closing eyes to their existence. Such noteworthy leaders in this field, as W. Stern,²⁸ have called attention to the resulting evils. Youth must know that we appreciate their difficulties and their struggles, that we stand prepared to help and assist them. We must when the opportunity presents itself speak frankly with them, though at the same time exercising care not to bungle the subjects as is so largely done in these days. Youth must appreciate ever and always that its educators themselves stand in awe of these mysteries of life, that they consider it their holy and exacting obligation to assist the oncoming generation properly in ordering their sex lives.

He who views sex with the eyes of God is armed against the two extremes: the irreverent profanation and prostitution of sex, which so frequently results in cynicism and the secretive, shrinking prudery, which is incapable of viewing the facts of nature simply and directly.²⁹

It is impossible in these pages to enter upon a more detailed discussion of the principles with which sex

instruction must concern itself. We can simply refer to the brochure, *The Education of Youth to Purity*³⁰ in which is contained all necessary information for both parents and educators.³¹

A word regarding the intermingling of the sexes, concerning which there are occasionally extreme views advanced: It is possible to err both as regards a heremetical separation as well as indiscriminate and unregulated commingling. The former, at least in American circles, is quite infrequent, but as regards the latter who can deny that young boys and girls are only too frequently permitted unchaperoned liberties that are destined in so many instances to result in tragedies. We need only mention in passing that which is patent to all: youth having its fling in pleasure cars and public dance halls. Surely, in such instances we treat them as though they were, in very truth, of angelic texture, instead of mortal clay penetrated through and through with evil inclinations and fired with raging passions. Competent observers in America have and continue to call attention to the dangers of such culpable negligence in the training of youth on the part of the elders.

It is obviously impossible to discuss the question of coeducation and coinstruction, a problem of profound psychological and cultural import. Our times demand whole men and whole women. It seems of greatest importance that present-day pedagogy preserve us from the perverted and repulsive mixed-sex type.

Principles for Educators

In addition to the above positive recommendations for the pedagogy of sex, it is essential that we consider in more detail some of the more important principles. It is necessary to proceed from a knowledge of the nature of sex and the manner of its functioning in the human organism. Above all it is essential to understand that the passions are part of the very essence of man. Once the atomistic viewpoint in psychology has been discredited and we have achieved the ability of considering the oneness of human nature, we will at the same time come to the realization, common to earlier ages, that it is impossible to consider sex apart from the whole man. Thus we will avoid the pitfalls of Freud and the innumerable other sexologists who have followed in his wake.

From this fundamental principle of the important but necessarily dependent part sex plays in human life as well as from the considerations concerning the evolution of sex life in childhood and adolescence, previously laid down in these pages, certain large principles valuable in the pedagogy of sex, can be evolved.

Sex education must have as its objective the right ordering of the appetitive life in the whole life of man. This can be accomplished only insofar as it is

²⁶Immorality, 34.

²⁷Cf. Stern in *Zeitschrift für pädagogische Psychologie*, 28 (1927), p. 101 sq.

²⁸PP, 61, sq., 123.

²⁹An excellent aid to the proper evaluation of the sex life is contained in the splendid booklet by M. Gatterer, S.J., *Im Glaubenslicht. Christliche Gedanken über das Geschlechtsleben*, (Innsbruck, 1928).

³⁰*Katholische Elternbücherei Heft*, 2 and 3, 41-60. (Duesseldorf, 1933), particularly p. 15 sq.

³¹Valuable, too, are the books of H. Schilgen, particularly the latest *For the Purity of Youth*, (Duesseldorf, 1928).

a part of a complete educational program since, as we are already aware, sex is but a part of the whole man. Disregard of this fundamental principle is the first and foremost error of many modern systems, particularly those panaceas which are prized as means to intellectual enlightenment.

Sex education must therefore have its beginning in the days of childhood. Everything that will assist the young mind to a realization that the appetitive life, the passions, must be subordinated, is an essential part of correct sex pedagogy. Education to purity must then be closely synchronized with the tempo and rhythm of the evolution and development of childhood and adolescence. In these days of "child pedagogy" it should be unnecessary to make mention of this; and yet we err more grievously in this regard than in any other as we have already observed in the discussion concerning the precociousness, the "forcing" of modern youth.

If it becomes the task of education to order properly these appetites in the whole life of man, there follows naturally that the individual must dominate these appetites until he is capable of satisfying them, as for example, in properly constituted matrimony, designed for the great God-given task of propagating the human race, unless the individual has freely chosen to live a life of virginity.

Hence, it is essential that care be exercised not to awaken these dormant appetites of the child. Prophylactics therefore take first place in all sensible sex pedagogy. Such precaution and chariness are not kin to prudery and cowardice. These do, however, seize all reasonable means to avoid all irritations (internal and external) which are likely to arouse undesirable complexes and emotions. True, the child should attain to a sane and reasonable relationship with its body; nothing is so dangerous, in this regard, as a sense of fear and anxiety. The child must learn not fear but reverence. This is a task of the nursery, not to be postponed to later years, which it seems today finds expression rather in shamelessness than in prudery.

Sex allurements must, in particular and above all, be removed from the home. This applies for the small child, particularly for the maturing youth. Culpable negligence in this regard is the rule rather than the exception in our day. Companions, amusements, associations, etc., must be closely guarded and supervised by the parents, who must again reestablish and reassert their authority which should express itself in firmness rather than in narrowness and severity. The responsibility of the home in this regard cannot be too strongly emphasized. If the children could always find in the home a haven of purity to which they could retreat and in whose pure atmosphere they could develop their powers of resistance, much would be thus accomplished. It is a commonplace of daily observation that children who come from a good home generally develop into superb men and women; — an indication of their good beginnings.

Nevertheless, in spite of every precaution it is impossible to shield children from all that hastens and hurries the development of their sex life. Hence, our second task must consist in immunizing against all allurements that cannot be removed. To this end, every effort must be employed to develop a strong and virile will power. Self-denial, even in permissible things, which has apparently been stricken from the vocabulary of moderns, must again be given a foremost place in every program of training and education. The young person must be capable of rejecting by an act of the will, everything low and vulgar. This will be possible only if he has been provided with a proper system of motives, which must rest squarely on a sane world view. The adolescent must be taught to appreciate that in renunciation and self-denial is contained the secret of both time and eternity.

Sex must be accorded its proper place in this system of motives. The relationship of the young person to it must not be a purely negative one: it must not be dictated and directed by fear — nowhere is fear so pitiable an educator as in the sphere of sex morality — rather, the stern "Thou shalt not" should find its echo in a ready and joyous "I will." The recapture of a paradise surrendered through original sin, the restoration of a beautiful harmony between the spirit and the flesh, the application of the surging powers of the spirit to the great work of God's creation: these are ideas which arouse and enthuse the young heart.

Above all, the maturing youth must become a deeply religious individual. Nothing is possible without the grace of God; hence a reasonable but deep-seated piety, hence devotion to the Blessed Virgin, whose importance in the work of educating to purity is worthy of separate consideration and hence, most important of all, frequent reception of the Sacraments. The soul of the young person must be penetrated with thoughts and ideas which leave no room for the low, the vulgar, the impure.

Youth must be capable of appreciating the smaller joys and pleasures of life; the beauties of nature, literature, and art should be given a place in its life befitting the age and circumstances. His vocation and his everyday duties must yield real satisfaction; it is a matter of daily observation that the individual who dedicates himself wholeheartedly to a suitable vocation more easily passes through the danger zone of adolescence than he whose vocation consists of a mere *job* from which is wrung the material necessities of life.

And yet the young person who has strongly fortified himself interiorly against this battle of the passions will nevertheless be hard put to it at times. It becomes necessary, therefore, that he acquire skill and finesse in the art of dominating the passions.

Sensible diet, which shuns excesses both in quantity and quality, as well as befitting clothes, must be given due and careful consideration. If, notwithstanding, these precautions, the passions become un-

ruly, the solution must be sought in *diversion*. There is question here of a passion which demands satisfaction with all the primitive urge of nature. Psychology teaches us that an unbridled imagination incites the passion and this in turn, stimulates its appropriate organ; the latter then further fires the passion until the whole series of processes evolve into a vicious circle of increasing intensity. The educator will exert every effort to overcome this ominous introversion; he will keep the young person employed in every way possible. This is one of the most important and, at the same time, one of the most difficult of remedies to be applied by the director and educator of the young. Every form and suggestion of modern eclecticism, so common in our day, must be avoided; the young person must not be permitted to do that which is merely the expression of a passing fancy. When satisfaction is lacking in that which we do other sources will be sought. Vain and barren effort is, as the ancients aptly expressed it, and as Dostojewski inimitably depicted it in his *Memories From a Charnel House*, plain hell. For many, athletics can be made an excellent diversion. During the years of growth and development excessive energy seeks an outlet. The young person must be able to exercise until the physical powers have been run down to the end that the close of day brings complete fatigue and the necessity for finding surcease in undisturbed sleep. However the sensible pedagogue realizes that exaggerated athletics only too frequently dangerously incite these passions.

Hence, it becomes most important that the young person learns to order and regulate his thought processes. If the imagination is permitted to roam too far afield it becomes increasingly difficult to order a successful retreat since the passions have already been aroused. Youth must be taught to exercise a close and exacting discrimination over its imagination to the end that it is able to perceive in representations that which is likely to develop into dangerous images and mental pictures. The danger line must be carefully noted and upon approaching it the mind must be immediately diverted in its interests and occupations. It must be repeated again that the duties of a suitable vocation are the most excellent of these means of diversion.

Finally it is necessary that the young person be educated to a proper evaluation of the audible and visible world in which he daily moves and lives. We have just seen how the modern scene is charged with sex. It is a matter for gratitude that for the majority of our young people custom has dulled the edge of perception and hence they move through the modern world largely unaffected by things which formerly gave great scandal and which became the occasions of sin.

Unfortunately, there remains sufficient which can carry the fatal spark into the soul of the maturing young man or woman and thus fire the passions devastatingly. Again the ability to sense the danger as it arises and by an act of the will to say it nay, be-

comes indispensable. Gradually the faculty to penetrate through exteriors to behold the idea will grow and develop, and thus the allurements to evil will have less and less power to attract him.

From all this it is evident that the pedagogy of sex need not enter upon new and untrodden paths. If only we apply the old, proved principles to the new and changed surroundings and conditions, we will discover that their potency has in nowise diminished.

In the face of the vicious attack from all sides upon the purity of youth, it is imperative that all true factors of education present a united front. The home, the school, pastoral care, and the science of education must muster the very best they have at hand for the aid and assistance of our youth. Alas, it becomes necessary to bemoan the lack of unity among these forces. In place of a hand-to-hand, coöperative effort so necessary and essential, it is not at all uncommon to see the ranks of the educators and directors of youth rent by petty quarrels and misunderstandings. This tragic situation must be remedied by every available means.

Not a few educators who closely observe the days in which we live are inclined to lose heart. They believe that everything is well-nigh lost. In this attitude we cannot concur. We have full confidence in the healthy vigor and idealism of our youth; above all, we have complete confidence in the victorious means placed at our disposal by our Holy Faith. If we assist our young people to become deeply religious men and women, if we educate them to full manhood and womanhood, and if we assist them in the terrific struggle for purity with a deep and intelligent understanding, then we can rest assured that this present generation will achieve the goal of true and genuine education. Above all, let us inspire the confidence of this youth by our example of successful conflict with all that is low, vulgar, and impure.



WHAT IS "INDUSTRIAL ARTS"?

"The industrial arts as a subject for educative purposes may be defined as a study of the changes made in the form of materials to increase their values for human usage and of the problems of life related to these changes." This definition is given by M. L. Byrn in the *School of Education Bulletin* (University of Michigan). After reviewing the evolving conceptions of such courses from the time when they were called "manual-training" courses and considered merely as instruments for training the hands, Mr. Byrn states that, "The present tendency in progressive industrial-arts shops is to use motivation to as great an extent as possible." He says, "A boy who is eager to build an electric motor is quite willing to study the fundamentals of magnetism and electromagnetism in order to meet with success in his project. . . . Hence the shops are filled with earnest, alert boys who know what they want to do and are determined to find out how."

Finally, Mr. Byrn cautions against the use of industrial-arts courses, merely as a convenient place for laggards who have failed in academic courses. "Exploratory values, general cultural values, and independence in judgment of practical everyday problems are dominant in the aims of industrial arts."

The Prayer Book as a Factor in Teaching Religion in High School

Rev. Sylvester P. Juergens, S.M.

I AM strongly of the opinion that if we Catholic teachers and priests are dissatisfied with the results which we are getting from our high-school courses in religion, we have reason to lament a weakness on the part of our students not so much in doctrinal matters as in a sincere, convinced practice of the Faith of our Fathers.* I feel just as strongly, too, that we have a means at hand which, by judicious use, we can convert into a powerful factor for making religion practical and real, in the lives of our young people, and that means is the prayer book.

To obviate any misunderstanding, let me say at once that I am not going to speak of a daily or of a Sunday Missal — a prayer book which essentially contains the Ordinary of the Mass together with the Proper for Sundays, feasts, and ferials. Such books are used today. I know of several schools in which they are studied in one or the other class to teach the Mass; in each case, however, their use depends upon the zeal and discretion of the teacher. The Missal will thus be used with growing frequency and doubtless will lead many to a better assistance at the Holy Sacrifice. I am not, therefore, here urging the use of the daily Missal. It has unnumbered champions and deservedly so. I wish to present the case for a prayer book of the general size and character usually connoted by the name, "vest-pocket."

Most teachers and pastors encourage their students continually to wear a scapular and to carry a rosary upon their person. Each year, at least during the month of October, every teacher will make sure that all of the students own a rosary and use it on occasion. Zealous teachers will even order a stock of rosaries which will be put up for sale at reduced prices in the classroom and which will be blessed for the purchasers, in order to challenge the excuses that the indifferent might offer for not having their beads. Moreover, since the revival of the Sodality in our high schools, the book-rack is receiving a deal of deserved publicity. Pamphlets and papers written to meet the needs and mentality of our high-school students are advertised and offered for sale. They are likewise recommended not only in the Sodality and mission meetings but in religion, English, and history courses as well. Certainly, if we wish to train our students to solve the Catholic problems of the future we must train them first to become interested in Catholic literature and the Catholic press.

Now, I hold that at least as much effort should be expended in urging a prayer book, the right sort of a

vest-pocket prayer book, upon every individual of our high-school classes. The reason seems to me to be quite evident.

Every Catholic student must assist at Holy Mass on the fifty-two Sundays of the year and on the six holydays of obligation. A high-school student is expected to go to confession at least once a month. Moreover, once or twice during the four years of high school, he should make the nine First Fridays. Considering only this bare minimum of church attendance, a Catholic student goes to church seventy-five times a year, let us say, for a period of at least one-half hour, to put down a minimum again. In other words, during thirty-seven hours the student is left, for the most part, to his own initiative and devices. What are boys and girls doing all that time in church if they have no prayer books? We teachers have been well grounded I presume in at least the one pedagogical principle that the teacher's greatest duty to the student is to teach him to do without a teacher. Every year during thirty-seven hours in church, our students in religion must shift for themselves. The least we can do for them is to provide a suitable text, one graduated to their mental and spiritual capacity, one that will be a *practical* guide to prayer. Older folks, Nuns, Brothers, and even Priests, would be hard put to it, were they obliged to spend that time in church with no more immediate preparation for prayer than the average Catholic youth gives to it. What is the use of spending hour after hour in the Christian-doctrine course dilating on the nature of prayer, its kinds, and qualities, if our immature young people have no suitable formulas for directing their thoughts at the time when the principles of those carefully elaborated instructions are to be applied?

Let us put the problem in the form of this alternative: Which would a practical boy choose, one year's course in religion without a practical prayer book for church use, or a reasonably edited prayer book without any further help from the religion course? When I ask the question thus, I feel confident that boys, at least, if they really desire to pray, would overwhelmingly choose the prayer book. I feel that our religion courses would become doubly effective if the instructions would be reëchoed Sunday after Sunday by the live text of a wisely edited vest-pocket prayer book. *Repetitio est mater studiorum*. The prayer book drives home its lessons by reiteration, in some matters at least fifty times a year. What better ally could we demand for impressing essentials concerning the most practical matters, such as assisting at Mass, receiving Holy Communion,

*Read at the Convention, N.C.E.A. at Philadelphia, June 22-25, 1931.

going to confession, and the relation of these acts of religion to daily life?

I do not imagine that many teachers would deny that it is possible to make a prayer book a telling factor in training to the spirit of faith, to the proper reception of the Sacraments, and to Catholic action.

The Right Prayer Book

It is far from sufficient, however, if we wish to obtain the results desired, that "any old prayer book," to borrow the boys' phrase, be put into a student's hands. It seems to me little short of a crime for parents, pastors, teachers, or whoever is responsible for the purchase of the children's First Communion prayer books to be governed solely by price or by external appearances. It is criminal to foist upon children, who are eager to pray, those de luxe editions of the *Key of Heaven* which another iconoclast has aptly characterized as "inadequacy leatherbound." "For the greatest day in a child's life," she continues, "they offer adult books cut down and masquerading in innocent white celluloid covers, books which, if administered in small doses, might be of use to cool the ardors of immoderate ecstasies." (Lillian Clark in *America*, March 8, 1930, p. 525.) And it seems that those same dry-as-dust prayer books with only a more sober cover, (perhaps in order to triple the price), of "Rutland Roan, flexible, divinity circuit," are imported by the boatload for anybody who needs a prayer book after First Communion day. The presumption upon which the wholesaler acts is, once a child has had a First Communion book it can digest any other! Is there any wonder, then, that religion becomes unreal, and that church services become dull, meaningless wakes over a dead or dying faith?

Publishers may be partly to blame for the poor quality of the general run of prayer books, but that fact does not excuse us. Considering the matter dispassionately, I cannot see how we may blame the public for patronizing indecent moving pictures unless we hold ourselves responsible for the similar apathy of those who purchase prayer books. If theatergoers and movie fans are responsible for making filthy plays profitable, we, Catholic priests, parents, and above all teachers, are to blame if prayer books for high-school students do not meet the needs or wants of American Catholic youth. How many of us have ever moved a finger for the right sort of prayer book?

We Catholic teachers demand quality in both the physical make-up and the content of our textbooks. We should never be content with the texts of half a century ago. Histories, science books, language and literature manuals must be not only masterpieces of the bookmaker's art, they must be as well the fruit of research and the crystallized conclusion of years of practical experience in the classroom. Insistent demand and judicious patronage have brought such textbooks upon the market. Texts in Church history and Christian doctrine are laboriously attaining the same high pedagogical standards that those of secular branches

have reached long before them. Our Sisters, thanks to their growing self-confidence, that complex developed by the intuition of prayerful lives and by the experience of years of unselfish observation in the classroom, have been flooding the market recently with inexpensive but helpful prayer books for the tots whom the Savior invites to their First Holy Communion.

Now, after the child has outgrown the First Communion prayer book there must be a book for his adolescence. If only general prayer books are edited, such as try to meet the needs of all classes of Catholics from their first day at the Holy Table until the far-off night when the octogenarian's weak eyes call for a book printed in large type, all individuality, everything that makes a prayer book appealing and practical for the particular needs of each class, inevitably will be wanting. Separate books must be edited for special categories of people. A mother of a family should have a book of prayers to fit her needs. Such needs are not those of a light-hearted and care-free freshman son nor even those of his older sister on the threshold of a broader, freer, and more dangerous life.

Two points, then, must stand out clearly to any Catholic educator who gives the matter even the most cursory thought: 1. A prayer book can and ought to be a vital factor toward developing the practical Catholic spirit: 2. A prayer book to have a real influence on high-school students must be edited to meet the peculiar and special needs of adolescent years.

A High-School Prayer Book

What constituents or qualities should such a prayer book for high-school students have? I laid blame on the parents and teachers who choose First Communion books on the sole merits of a celluloid binding and possibly the added lure of a mother-of-pearl crucifix enshrined inside of the front cover. Now, it may be inherited prejudice, or it may be that they do not wish religion to interfere too much with their clothes or their swagger, but boys at least will demand a small, thin, flexible covered book that fits snugly, (imperceptibly perhaps suggests the idea better) into the inside coat pocket. Until a Sunday Missal is published that is readable, especially handy and convenient, I consider it impossible to interest even mildly the average boy who must carry a prayer book to church. Anybody that has the least acquaintance with a boy's prejudices knows that he can never be persuaded or even forced to carry to church a missal in the form in which most missals are now published. Till the physical proportions of those books are reduced you will wage a useless campaign to popularize the missal among high-school boys. When pressed they will retort, "You might win out if you provide a Ford to carry me and the book to church!" Besides, if the book is meant to appeal it must likewise be attractively arranged and printed. If a prayer book is got up less tastily than his history or language texts a boy will not be naturally drawn to it.

(To be concluded)

Art and Design in the Grades

Martin F. Gleason, Joliet, Illinois

XI. DIAGNOSIS AND REMEDY

THE power to guide is a distinct and valuable asset for those teachers who possess it. This power, in fact, is the force which brings about the best type of education. Those who deal with the teaching of design are as much in need of this faculty as are those who work along any other line of schoolwork.

This most desirable and essential power begins to function in those who teach design only after they have developed skill in analyzing the product of what they teach. One cannot tell what to do next or just what procedure to follow until he knows how to select what is usable and reject that which is not — in other words, he must know what is good and what is bad. He must have a working notion, too, of what may be done to that which is bad to improve it. Only with such knowledge as a basis can one lead and guide.

One should not be too specific in offering suggestions for change. If children have been taught certain theories and practices, and there is reason to think they have grasped them, they should be held to this previous development. If a space is uninteresting because of a lack of breaking up, do not say decisively, "Break up that space into three parts," but, preferably, guide the child who is doing the work by bringing before his mind what he has been taught about variety. If a weak line is used in connection with a mass which overwhelms it in character, point out the lack of balance in force and let the transgressor work out the correction. Only through such processes as these can one do real guiding.

The teacher who is ambitious to become proficient in the teaching of design to children will spend much time in studying the products of the minds and hands with which she deals. She will derive much good from this activity. She will learn the tendencies of her children — how to lead them away from false notions and practices into better things. Furnishing opportunity for this type of investigation is the purpose of this article.

The illustrations accompanying this article deal with analysis and guidance as they apply to the study of design. Examples of faulty work are given and beside each sample of children's work is a sketch which shows what might be done to eliminate the faults and improve the design as a whole.

Each design used was chosen because it has in it some rather flagrant transgression. They are all at a favorable stage for diagnosis because they are the result of the first step in the planning of design — experimentation. At this point proper guidance is invaluable.

Observing these illustrations one readily finds lack of unity, variety, or balance. Shapes which do not combine pleasantly have been used with each other producing a lack of harmony rather than harmony. Perhaps in an effort to vary a space the young designer has gone too far and only confusion has developed. All these things and others may happen. The teacher who knows how to point the way out of these difficulties, without being too dogmatic, is a success.

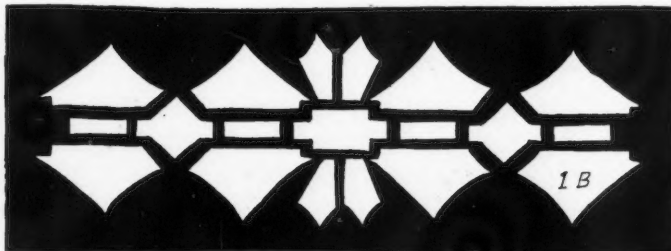
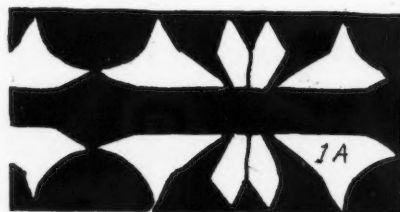
In no sense is the reader to conclude that the corrected sketches are presented as finished products; on the contrary, they are to be thought of only as improved beyond the state in which they were first presented.

Discussion of Illustrations

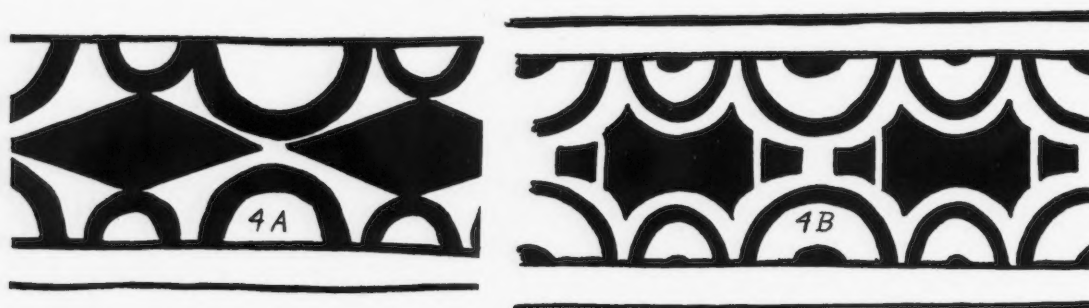
The illustrations are arranged in groups — a child's product which needs changing in order to make it conform more closely to the rules of design and a sketch or sketches embodying correction and additions which carry the child's work further along toward success. The worked-over designs, even as corrected, may fall short of being good. The point in mind is to show merely how defects may be eliminated or lessened. The basis for each correction is at least based on sound theory.

Group I. The major fault in A is a lack of unity. The open continuous space running along the center cuts the whole design into two parts, each in itself somewhat of a design. No unifying force is introduced to bring the one side into a feeling of relation to the other. This defect may be easily remedied. In B notice how the white introduced into the black carries the eye from one section to another — across the width and along the length. The variation in width of the central arrangement helps greatly in tying the design together.

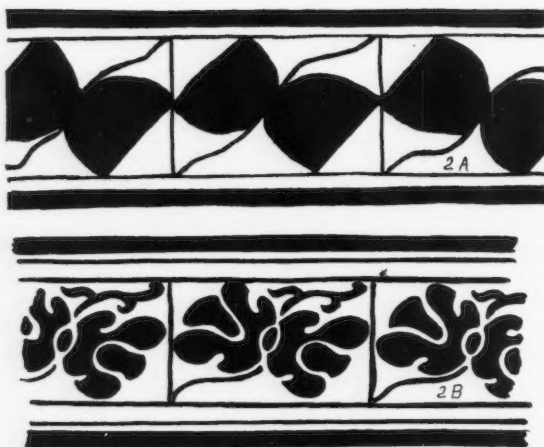
Group II. In this instance the separation between light and dark is too definite. The result is each goes its own way and unity suffers. There is need of intermingling the two. The dark masses are uninteresting because they are too solidly dark. The lines are lacking in strength and character. Sketch B suggests a breaking up of dark mas-



Group I. Note the Vast Improvement of B over A in Unity. A is Really Two Designs. The Introduction of the White Spaces in B Ties the Two Together



Group 4. The Shapes in A Do Not Harmonize. The Diamonds Do Not Fit the Space. The Modification as in B is a Vast Improvement, But Preserving the Original Idea



Group 2. The White Lines Breaking Up the Black Spaces are a Decided Improvement

ses so that light and dark are more pleasingly distributed. The lines have been made more forceful by increasing the width. This change makes them "seem to belong" to other members of the design.

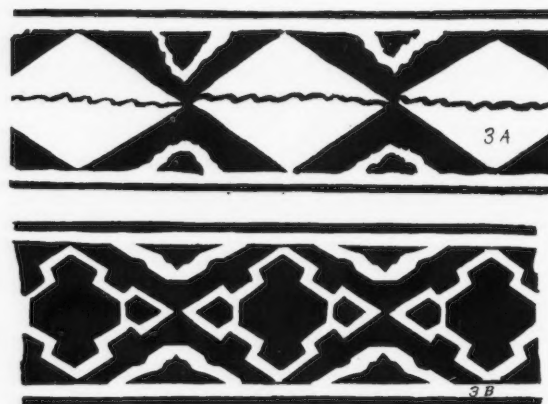
Group III. This design has the same defect found in A, Group I. The center line destroys unity because it definitely cuts the design into two identical, equal parts. The undulating line might better be as simple as other parts. It is not in harmony with "blocklike" divisions. The diamond shape is uninteresting. Notice what elimination and change bring about in Sketch B.

Group IV. The most striking violation found in the first of this group is the lack of harmony between the

diamond-shaped center and curved lines surrounding it. The diamond shape may easily be modified to fit more harmoniously the space in which it is placed. Sketch B offers a suggestion.

Group V. In this case a rather good plan is lacking in variety within the various members. This absence of variety means that the design is without sufficient interest to make it appealing. See what light within dark and dark within light does in Sketch B.

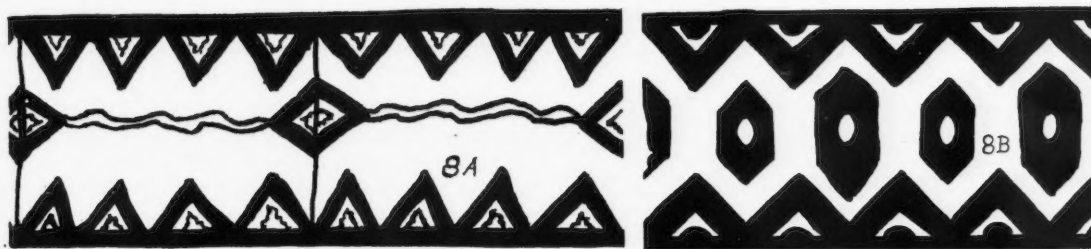
Group VI. Here one sees at a glance that the spiral lines are quite foreign to the mass of dark from which they proceed. Their character is such as to make it more likely that they should be attached to the diagonal lines. The relationship seems closer. Sketch B shows them so



Group 3. Note the Unifying Effect of a Little Elimination and Change



Group 5. The Changes Introduced in B Give Variety to an Otherwise Uninteresting Design. Note the Improvement in B from a Distribution of Light and Dark

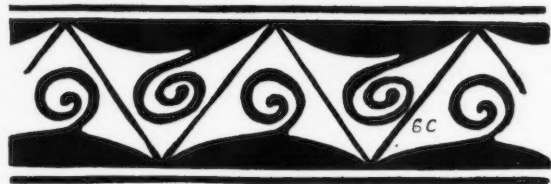
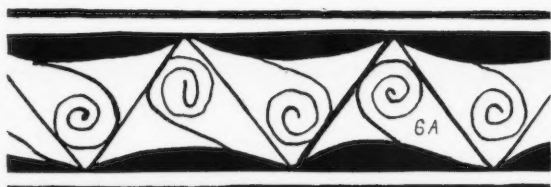


Group 8. Design A Has Been Improved by the Simplifying Process as Shown in B. The Wavy Horizontal Lines in A Spoil the Unity. The Shapes Substituted in B Harmonize with the Whole

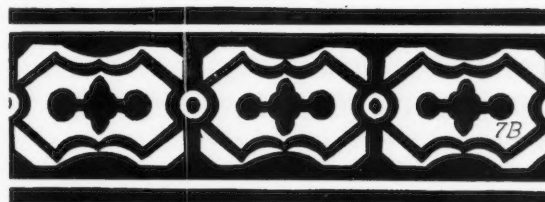
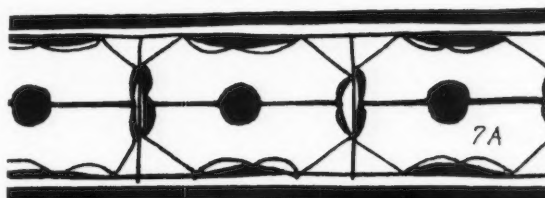
arranged. Sketch C suggests another solution. The spirals are made heavier and they grow out of the dark mass more "flowing." In each case there is improvement.

Group VII. Timidity in design is very undesirable. The design should have force enough to speak for itself. See how this one (A) shrinks. Greater breadth of line, less monotonous members, and a better balance of light and dark have wrought wonders as shown in Sketch B.

Group VIII. Often the most helpful process is that of simplifying. Sometimes by eliminating bodily and again



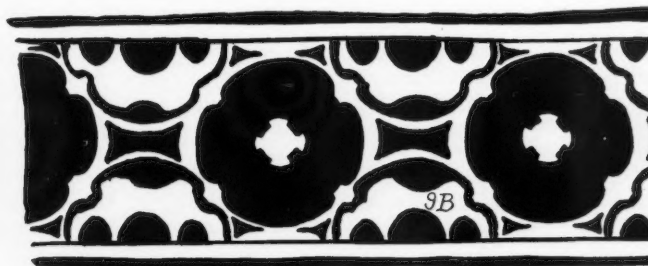
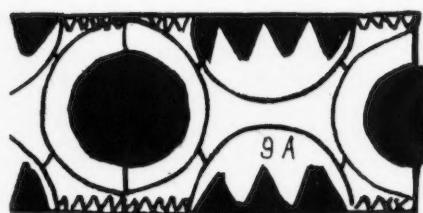
Group 6. The Spirals in A Do Not Seem to Belong There. In B They are Made to Grow Out of the Diagonal Lines, and in C They Grow Out of the Dark Mass



Group 7. A is a Sad Example of Timidity in Design. One Notes Immediately the Effect in B, of Better Distribution of Light and Dark Spaces and the Substitution of Heavier Lines for the Very Thin Ones in A

by clipping off excrescences. Such changes bring about the quality of restfulness in design. Study the two sketches in this group to find the meaning of these statements.

Group IX. Sketch B shows Sketch A transformed. Very evident changes have been made without destroying or forgetting the original plan. Some changes put more variety where it was needed — others took out an excess of the same property. Weak lines have been strengthened and given more character. In short, the ills of the first have been diagnosed and effective remedies applied. Study the sketches and decide for yourself just what measures and principles have come into play. If you can do that successfully you have acquired that valuable mental faculty which is indispensable in the pursuit of a knowledge of design — judgment.



Group 9. A Variety of Weaknesses Overcome

The CATHOLIC SCHOOL JOURNAL

Edward A. Fitzpatrick, Ph. D., LL.D., Editor

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Are Catholic Colleges Orphans?

One of the most striking and thought-provoking speeches of the Cincinnati Convention of the National Catholic Educational Association, was the speech of Father John W. R. Maguire, C.S.V., the President of St. Viator's College. It dealt quite frankly with the very difficult problem of the Catholic College. The very existence of many of these colleges is threatened. They are a significant factor — and must become more so in the effort to make a Catholic civilization in democratic America. In fact, these institutions are essential to an intelligent program of Catholic action, and to our maintaining an intellectual respectability instead of the inferiority complex that is too characteristic of Catholics too generally.

In spite of these facts and others — and this is Father Maguire's striking and frank statement, of all the "works" of the Catholic Church this seems to be the one the bishops are not interested in — certainly not actively interested in, or interested in to the point of actual helpfulness.

Father Maguire deserves congratulations for his frank statement. It should arouse equally frank discussion. It raises an issue that should be faced frankly, fully, in the light of the actual facts. Perhaps the Catholic Colleges as run should not be supported and encouraged. Perhaps they do not accept the ideal of "eminence" which is the only one consistent with their purpose. Perhaps, as was intimated by Father Maguire, there are too many of them?

We hope Father Maguire's challenging and thoughtful paper will lead to a searching of our hearts, and to a discovery of the facts regarding the Catholic colleges, which will help bring to the Catholic colleges the same kind of support given to orphanages, elementary schools, and other educational and social works of the Church.

The Issue of Secularism

The theme song, as it were, of the convention of the National Catholic Educational Association, was anti-secularism. The issue before Catholic education was clearly and sharply defined. Some statements unusually frank regarding public education were made. It will help us clarify this issue. It will discourage pussy-footing and temporizing.

Three striking statements were made, one by the distinguished Archbishop of Cincinnati, John T. McNicholas, O. P., after the High Mass on the first morning, another by the President General of the association, Bishop Francis W. Howard of Covington, and the third by the active and energetic Secretary General of the Association, Father George Johnson of the Catholic University. These complementing and reinforcing statements of a fundamental issue in Catholic education, and before the American democracy, we reserve for more detailed treatment later.

How Many Religious Communities Teach in your Diocese?

One of the best ways to present a problem is to describe a situation. Take a simple situation like this. The diocese has a number of teaching orders in charge of the parochial elementary schools. The number of teaching orders of religious is fifteen, but three orders are in charge of most of the schools. The motherhouses and provincial houses of many of these religious communities are hundreds of miles distant from the diocese. Some communities have only one or two schools in the diocese; some have a half dozen — each school a law unto itself. Some of these schools have never had a visit from the community supervisor — at least so far as the diocesan superintendent of schools knows.

They are, in fact, "orphan schools." This is a significant aspect of this situation, but for the present we are interested in the problem of supervision.

Are not most of the schools which are taught by communities having few schools in a diocese neglected? Do they not raise a serious problem from the standpoint of an effective diocesan supervision? Do they not raise a problem from the standpoint of their own effectiveness as schools because of their isolated character? Back of these questions is a deeper question as to the relative values of a genuine diocesan supervision or the present community supervision. Or what supplementary relations might these two forms of supervision take in an ideal system?

At any rate, it would seem desirable that as far as possible communities in elementary schools should be kept in close touch with the stimulating relationship of a mother or provincial house and the community supervisor who realizes what effective supervision means, and is trained in the technique to achieve its results. It would seem desirable to hesitate to bring into dioceses, communities with only one or a few schools.

There is another aspect of this problem that raises the problem of the unit of the Catholic school system. Communities are brought into a diocese because a pastor has some personal reason. He was taught by that community, or he has a sister in the order, or the community was in charge of the school of the church in which he was an assistant pastor, or some other equally relevant reason. Sometimes, of course, it is the only community he can get. But is not there need for a more active policy by diocesan authorities in this matter?

Instruction, or Construction and Finance

Somewhat related to the issue presented with reference to the college at the Cincinnati convention was an issue related to the religious orders presented by a wise, kindly, and thoughtful Christian Brother in a discussion at the hotel. The Christian Brother had given for many years in farflung places in these United States, the great services which were his utmost. He seemed one of the uncanonized saints, whose spirit in their utter obliviousness of self is Christlike.

He was reviewing his experiences, and more particularly his recent ones in supervising the building of a new high school. The question turned on the function of religious orders, or organizations, Priests, Brothers, or Sisters. They seem to be too greatly preoccupied with technical problems of construction, and more particularly with problems of financing construction. Why couldn't, it was asked, the personnel of religious organizations such as are under discussion, be primarily and solely devoted to provide the religious and secular instruction needed in these high schools, and leave these other problems to more competent hands — e.g., the diocese? Well, that's the problem. What can be done? What ought to be done?

Practical Character Training

We frequently ride in street cars when students are returning home from high schools and while noticing their boisterousness and disregard of other people's comfort, we notice their attitude toward the property of public utilities. We notice, too, after football games in the fall the same attitude even by college students.

While reminiscing over similar incidents recently our thoughts went back to a couple of letters in a very practical and excellent book on administration and supervision of the high school by Franklin W. Johnson. We print these letters because the suggestion and attitude by the school administration, if it manifested itself whenever opportunity offered, would be valuable in the ethical training of the youngsters.

"The following correspondence, which was read to the school at assembly, illustrates the possibilities of making a vivid impression upon all the members of a school in connection with standards of conduct.

Chicago, Illinois, March 10, 1915

Illinois Central R. R. Co.

Chicago, Illinois.

Gentlemen:

Some weeks ago a basketball team from the University High School took the trip to Harvey on one of your suburban trains, and during the trip they broke two panes of glass. While no train official interfered or spoke to them about it, the matter has come to my attention, and I have had the boys hand me the inclosed amount — one dollar — which I found upon telephone inquiry to be the value of the property destroyed. It is the practice of the school to insist upon full and complete responsibility of its pupils when they were representing the school in any capacity, and we do not wish them to feel that they can destroy property belonging either to a person or a corporation without restoring it fully. Will you kindly send me receipt for the inclosed amount to complete the transaction?

Yours very truly,

Franklin W. Johnson

Chicago, March 15, 1915

Mr. Franklin W. Johnson, Principal
University High School
Chicago, Illinois

Dear Sir:

In addition to the formal receipt for \$1 which we sent you March 12, and which covered damage to one of our suburban cars by your basketball team, allow me to thank you in this manner for the very creditable act in making restitution for damage accidentally done, I am sure.

We feel the more grateful from the fact that the payment was made without solicitation, and that it was a voluntary proceeding on your part. How much better and happier everyone would be if such acts were performed by the people generally.

With kindest regards and success to you and your boys, I remain,

Yours very truly,

Otto G. Nan

Local Treasurer¹

Perhaps as an added thought if this was the attitude of the administration, so many thousand windows would not be broken during the summer vacation and at other vacation periods, and after school.

¹Johnson, Franklin W., *Administration and Supervision of the High School*, pp. 190-191.

Practical Aids for the Teacher

Primary Aids

Sister Mercedes, S.S.J.

Primary Numbers

For the purpose of giving primary children a means whereby they may become familiar with the combinations and work independently for themselves, the following little device may be found very helpful.

Place, vertically, on the blackboard the numbers from 0 to 10, inclusive, and to the left write any number of combinations without answers. Explain to the children the meaning of the vertical column in finding their answers to the combination. For example: 4 means 3 num-

bers after 4 which is 7; 6 means 4 numbers after 6 which is 10; and so on, until the child is able to think it out without this help.

Combinations worked out in this way will soon be fixed in the mind of the child. After using this little device, subtraction will be easily mastered. The children like the work and are learning to help themselves.

Spelling

In the daily spelling lesson, it is well to have the children find the old in the new—for example, "so" and "me" can be found in "some"; "so" and "on" can be found in "soon"; in the word "think" can be found "thin," "in," "ink," etc. The spelling lesson becomes very interesting to the children, helping them to observe and it is also an inducement to study spelling. This little

A \$5 GOLD PIECE

Each month THE CATHOLIC SCHOOL JOURNAL sends a \$5 gold piece for the best article submitted to the Department of Practical Aids. Anyone is eligible to send material which will help teachers in the grades and the high school. Any article which is acceptable will be paid for at space rates. All manuscripts should be addressed to THE CATHOLIC SCHOOL JOURNAL, 407 E. Michigan Street, Milwaukee, Wis.

This is an opportunity to help your fellow teacher and to make the work of Catholic education more effective.

device also offers a very good review of small words which are often misspelled.

Memory Work

As an aid in teaching or memorizing a poem, the following will prove helpful. The poem should be written on the blackboard and the class read it. It is then analyzed for its content, words, phrases, etc. Then memorization begins. The pupils are permitted to study it for some time and then the teacher erases words or phrases from each verse calling on some pupil to recite the stanza, supplying the missing words or phrases. The first time words are erased it is wise not to remove too many, as the child may be discouraged in his attempt to reproduce the poem. During the period of study the number of removals may be gradually increased until nothing of the original poem remains on the board. It is surprising how quickly the slower child will be eager to recite the poem.

Recognition Tests

The recognition test is successfully carried out in grades one and two. The teacher reads one or several of the lessons in the pupils' books that they know well. As the teacher reads, the pupils follow her in their books and occasionally the teacher reads the sentence *slightly* different from the printed sentence. For example, the sentence in the book may be this: "The clock had a white face and two black hands," and the teacher reads thus: "The clock had a black face and two white hands." If the pupils are alert there will be many eager to make the correction and continue the reading until some error on their part is detected. This little exercise is helpful to even the slowest child, for children are anxious to take part in all class activities if they are capable of doing so and most of them can take part in this recognition work.

A Transportation Project

It would be hard to find a child who is not interested in transportation. Toys on wheels never grow old—bicycles, tricycles, coasters, doll carriages, trains. And children share with adults the universal urge to travel—in trains, busses, automobiles, boats, on horseback, and even on foot. This keen instinctive interest in transportation supplies the best of motivating forces in the study of geography and history.

Here is an outline on Transportation, given by Pearl O. Crockett, in *El Paso Schools Standard*:

1. Walking and Carrying Period: (1) Litter; (2) Sedan-chair.
2. The Drag: (1) Indian travau; (2) Sleds.
3. Wheels: Origin and number used: (1) One wheel—Wheelbarrow, China (2) Two wheels—(a) Carts, Holland, Pioneer days; (b) Jinrickshaws, China, Japan; (c) Roman chariots; (d) Bicycles. (3) Three wheels—Tricycles. (4) Four wheels—Covered wagon, "Gold Rush."
4. Boats: (1) Rafts; (2) Canoes, kinds used by In-

dians and Eskimos; (3) Ferry boats; (4) Sailboats, Columbus' boats — and Pilgrim Mayflower; (5) Steamers — Size, description of interior, comparison with sailboats, etc.

5. Street Cars: (1) Mule or horse cars; (2) Electric cars.

6. Trains: (1) Stage coach, rate of speed, appearance, etc.; (2) Steam engine (Tom Thumb), present speed, appearance, etc.

7. Automobiles, comparison of early types and modern cars, busses, etc. Ford plant pictures were used.

8. Aircraft: (1) Hot-air balloon; (2) Gas Balloon; (3) Airplanes: (a) Wright's plane; (b) Modern planes — Army planes, Mail planes, monoplanes, helicopters, etc.

9. Animals Used in Transportation: (1) Donkey; (2) Camel; (3) Dog; (4) Oxen; (5) Elephant; (6) Horse.

This project provided many activities. The girls made a cover for the wagon which the boys made and painted. An Arabian tent was made for the sandtable where a train of camels was camped near an oasis. New words came into the children's vocabulary.

Seat work and number work dealt with carts, wheels, sailboats, and airplanes. The children's reading was broadened. Oral and written language was motivated. *Wynken, Blynken, and Nod* was memorized and songs about boats were learned. The unit of work was closed with an exhibition and program.

English Composition

Sister M. Alberta, S.S.J., A.B.

Exposition

Oral composition in narration is a groundwork for exposition. The chief aim of exposition is to teach children to study. In exposition give short outlines; three or four paragraphs will be sufficient. It is a mistake to put outlines on the board and let the children copy them without working them up. The teacher may have her outlines prepared, but she must lead the children to form their own. The first attempts at exposition may be little expository themes on plants and animals.

Outline for Plants

1. Where it grows.
2. How planted.
3. Appearance (how it looks).
4. How it blossoms and goes to seed.
5. Its use.

Outline for Animals

1. Appearance (size, color).
2. Its food.
3. Its home (how it prepared it).
4. Its young.
5. Its use (better not to give use of some animals or birds, for instance robin).

In selecting animals do not take domestic animals, as the children know them too well. Later on they may outline lessons in religion, history, and geography. The feasts of the Church furnish good subjects for exposition; also the national holidays.

It pays to give geography and history in exposition — it kills two birds with one stone. Have children read the lesson once carefully; then write what the author is talking about; take each topic and see just what the author said about it; have them study outlines in history and geography and recite, thus correlating with English. Then let them write for exposition. A good subject would be, "How Uncle Sam Takes Care of the Mail."

Argument

Argument trains children to think logically and appreciate the relation between cause and effect. Some well-balanced subject is chosen and the children are asked to make points in favor of either side. Opportunity should be given to those who desire to refute a point made. Some good subjects are:

1. Life in the city is more pleasant than life in the country.
2. The house fly is more injurious to man than the mosquito.
3. Automobiles are more useful than horses.
4. Winter affords more and greater pleasures than summer.

The chief emphasis in this phase is to be placed on the oral work. It will be well, however, to have the pupils occasionally write out in full the argument on one side of a question.

Special emphasis should be placed on the preparation of outlines of subjects for debate.

Debate

The work in argumentation should lead naturally to the debate as its final form. The general subject of the debate should be discussed informally in class, the arguments on each side being listed and arranged in logical order and the refutation of fallacious arguments being similarly listed. The class should then be divided into two parts, and two pupils selected in each section to prepare written composition on their respective ideas. This work should be done in collaboration so as to avoid needless duplication. Each written composition should take not longer than four minutes to read.

On the day of the debate the first affirmative composition should be read; then the first negative composition; then the second affirmative composition; then the second negative composition. The subject should then be thrown open to both sections for discussion, the sections alternating. Each pupil taking part in the discussion should confine himself to a single point, and should be taught to state his view concisely, present his argument, and sum up his position. The teacher encourages as large a number as possible to enter into the general discussions. Twenty minutes should be allowed for this discussion.

Finally the writer of the first affirmative composition should come forward for a summing up of his points, to be followed by a similar summing up by the writer of the first negative composition.

In the debate, the pupils should be trained in the simpler forms of parliamentary usage. The teacher should usually act as chairman of the meeting. She should announce each paper, after which the writer should come to the front of the room and read it, introducing his reading by formally addressing the chairman, the judges (if there are any), and his classmates.

Living History

Sister M. Oliva, C.S.C.

For some reason or other, high-school girls do not appear keen about studying history; and to awaken and sustain their interest, it has been necessary to resort to various devices, one of the most practical of which is letter writing. After a few months, students have often come to me of their own accord to say: "Sister, I never used to like history, but I like it now."

To illustrate the use of the letter-writing scheme. In my modern-history class, after a survey of the medieval times, I required the students to write a letter to a friend, imagining that they lived in the Middle Ages and to discuss some feature of those days.

The response was very gratifying and showed not only enthusiasm but considerable research work on the part of the students. Of course, the themes and style of these letters varied greatly, but that made them all the more interesting. There were vivid descriptions of the ceremonies of the knighting of their "brothers" and "cousins," and we were initiated into the domestic and social life of the ladies, their occupations and amusements. We were invited to partake of banquets in Norman castles or Saxon halls and to witness great tournaments at which the "Queen of Love and Beauty" would be crowned by her victorious champion. Other "thrills" were provided by the adventures of a noble lady in a burning castle and by the capture of a fair damsel and her escort by Robin Hood and his men, who held them for ransom. Duels, according to the writers of these letters, were sometimes fought over these fair maidens, who all sign themselves, "Lady Helen," "Princess Rowena," "Queen Blanche," etc. The only exception to these royal ladies was "Mollie, Lady-in-waiting to the Queen." Of course, their residence was always a "château," "castle," or "manor" and they lived in the different countries of Europe.

The closest attention was paid by the class as each student read her letter and while they derived much pleasure from listening to the reading, I am convinced that they learned more about medieval life and manners, than by the mere use of their textbook for several weeks. This device, as will be readily seen, was also a means of correlating history and English.

Learning Numbers

"Kindergarten and first-grade teachers must assume their share of the arithmetic load by utilizing all possible means of developing in children the fundamental concept of numbers, and we must learn that here, as in many other situations, excessive speed may actually mean retarded progress. Nothing is gained by *premature* drilling on uncomprehended abstract combinations." This suggestion is offered by Florence M. Hufnagel in the *Baltimore Bulletin of Education* as a *preventive* of later failures in arithmetic.

Teachers of very young children should utilize the actual daily number experiences of the children in developing number concepts. Miss Hufnagel gives some examples of the way this is done in the first grade:

a) How many children brought money today? How many brought 1 cent? How many brought 2 cents?

5 children brought 1 cent each. 5 cents

2 children brought 2 cents each. . . . 4 cents

5 cents and 4 cents make. . . . 9 cents

How many crackers can we get for 9 cents?

One child wrote: Room 108 — 18 crackers — 9 cents.

b) Yesterday was October 7; today is October 8.

c) Two children were building farm houses. There were only 4 fasteners and one child took 3. How can we divide them evenly? Give each one $2. 2 + 2 = 4$.

One boy set up the finished articles on the farm. He voluntarily brought the following list of articles to the teacher:

6 c, 1 g, 8 b, 2 p, 4 s, 1 b, and translated it to read "6 cows, 1 goat, 8 buildings, 2 pigs, 4 silos, 1 bobcat."

d) During free time a girl started to write numbers up to 100 and several followed her lead.

Baseball Spelling

Sister Mary Jerome, O.S.B., A.B.

Choose sides, or let the boys play against the girls if the numbers on both sides will be about equal. Choose one pupil to be the catcher. The other pupils on both sides are the batters. The teacher is the pitcher; she gives out the words.

Every time a pupil spells a word correctly the catcher, who stands by the blackboard, marks a score. If the batter cannot spell the word the catcher spells it. If he spells it correctly it counts one strike; three strikes equal one out. If the catcher cannot spell the word it means one out.

As in a real baseball game, when one side has three outs the other side gets to bat or spell. The second side chooses its own catcher. The side which spells the most words correctly has the greatest number of scores and is the winner.

In nine innings, one game is ended. We play one inning a week and get about four games played in one school year. We keep an account of our scores on a graph, drawn on the board. It might be drawn on paper also.

Each side chooses a name for itself. This year our teams call themselves the Blues and the Reds. There is quite a bit of competition, which brings about good results.

A Young Citizens' League As A Civics Teaching Device

The Young Citizens' League is a device employed by the teachers of St. Anthony's School, Sterling, Colorado, for fostering high ideals of conduct and citizenship. The league, which was established five years ago, is limited to pupils in the seventh and eighth grades and is under the immediate direction of the Sister in charge of the eighth-grade class.

The organization and purposes of the league may perhaps be understood best from an essay prepared by Dorothy Chenoweth, a member of the eighth grade, who used the league and its accomplishments as the basis of an essay which won a gold medal offered by the American Legion Auxiliary of the City of Sterling. The essay follows:

Who misses or who wins the prize,

Go lose or conquer as you can;

But, if you fall, or if you rise,

Be each, pray God, a gentleman.

— William Thackeray

Professor L. Taylor says, "Let us not wander in quest of false ideals or give ear to empty heroics and loud imaginings but pursue the heartbeats of the American nation by following the ideals of our own great lawgiver, George Washington."

Saint Anthony's school organized a Young Citizens' League in 1927 as a potential means to instill, imbibe and propagate the high ideals of Americanism as practiced and set forth by Washington. This is not an "honor point" organization, since there are no awards, prizes or immunities to be given as recognition of good citizenship. The outstanding principle is to be good citizens without any compensation whatsoever.

Individualism, fair play, humanitarianism, respect for ladies, courtesy and constant interest in the general welfare of state and nation, constitute the statutes of the league. The committees for these ideals are entitled patriotic, playground, first-aid, politeness and current-event committees. Every week a report is given by each of the above members who emphasize the necessity of loyal citizenship.

Individualism implies the idea of thinking one's own thoughts and not permitting oneself to be too easily guided by others who perhaps have lower standards. Citing an example in the life of the Father of Our Country, one finds that Washington's influence over others was great; for he was never swayed by mean motives. His actions were always honorable and noble, proving him to be a model of morals.

Fair play is giving the square deal to one's fellow pupils, acquaintances and neighbors. Loyalty to employers cannot be too greatly stressed, for one should not gamble the goods of others away. Washington made an impressive protest against gambling, swearing, and all immoral practices when he assumed command of the army in Boston. Such sentiments fully illustrate the controlling elements of his peerless character.

Spurred on by the examples of America's famous relief organization, the league aims to protect the weak and helpless. In order to do this, Scout rules are vividly impressed and first aids kept alive in the classroom and social circles. Hamilton Wright Mabie says that Washington's charity could not be overestimated since he gave generous and untiring labor for the cause of public utility. He was willing to spend and be spent in the service of his country.

Respect for the feminine sex is constantly enforced. In no other country in the world do women occupy as high a position as in America. Even foreign friends who sometimes say rather sharp things about the United States admit that "America is the paradise of women." In order to be true to America's ideals, one must be respectful to ladies—and a good way to form this habit is to practice politeness to one's own mother. On the other hand, American girls should realize that they can continue to hold this high place in America only by proving themselves worthy of that esteem which America has always shown them. Mr. Guhin says, "Just as every American man should be ready to defend his country if necessary, so every American girl should try to be worthy of the respect America shows to its ladies."

"Courtesy is like an air cushion—there may be nothing in it but it eases the jolts of life wonderfully."

At school, at home, and in social circles, it is worth while to practice courtesy, kind consideration of others and thoughtfulness for them. There is only one meaning of gentleman in America and that means "gentle man."

The general welfare of our state and nation is depicted in the newspapers and current-event manuals. If one has interest in the state and nation he certainly will be anxious to know what is happening, how the nation is progressing and of what its joys and sorrows consist.

Then be on the alert and ever ready to serve at the country's call, utilizing that sturdy quality which is expressed in the good homely term "spunk."

"It is not just as we take it,
This mystical world of ours;
Life's field will yield as we make it,
A harvest of thorns or of flowers."

—Goethe

A DENTAL MOVIE

A motion picture, "Grandfather Molar," showing the presentation of a dental health play by the children of Eugene Field School, Chicago, will be lent to schools paying transportation. Applications for its showing should be made to the Chicago Dental Society, 185 N. Wabash Ave., Chicago, Ill.

Geography in History

A study of places which should be located in order to understand history resulted in a list of 139 different places, the location of which seems absolutely necessary for the understanding of American and European history. The investigation, as reported by L. C. Pressey and R. Fischer, of the College of Education, Ohio State University, gives the following list. The names starred in the American list are necessary also for European history, but are not repeated in the European list:

American History

Continents: *America, *Europe, *South America.

States: Alabama, Connecticut, California, Delaware, Florida, Georgia, Illinois, Indiana, Kansas, Kentucky, Louisiana, Maine, Maryland, Massachusetts, Mississippi, Michigan, Missouri, New Jersey, New York, New Hampshire, Nebraska, New Mexico, North Carolina, Ohio, Oregon, Pennsylvania, Rhode Island, South Carolina, Tennessee, Texas, Virginia, Wisconsin.

Areas: New England.

Bodies of Water: *Atlantic Ocean, Great Lakes, Hudson River, Ohio River, Mississippi River, *Pacific Ocean, Potomac River.

Countries: Brazil, *Canada, *China, *England, *France, *Germany, *Great Britain, *Italy, *Ireland, *Japan, *Mexico, *Panama, *Russia, *Spain, *United States.

Possessions: Alaska, Cuba, Philippines, West Indies.

Mountains: Allegheny, Rocky.

Cities: Boston, Baltimore, Charlestown, Chicago, Detroit, London, New Orleans, New York, Paris, Philadelphia, Washington, Pittsburgh, Quebec, Richmond, Saint Louis, San Francisco.

European History

Continents: Asia, Africa.

Countries: Austria, Arabia, Belgium, Bulgaria, Bavaria, Czechoslovakia, Denmark, Egypt, Finland, Greece, Holland, Hungary, India, Korea, Morocco, Netherlands, New Zealand, Norway, Persia, Poland, Portugal, Prussia, Switzerland, Sweden, Scotland, Turkey.

Bodies of Water: Adriatic Sea, Baltic Sea, Danube River, Mediterranean Sea, Nile River, Rhine River.

Mountains: Alps.

Areas: Balkans, Scandinavia.

Islands: East Indies, West Indies.

Cities: Athens, Berlin, Constantinople, Frankfurt, Florence, Geneva, Genoa, Gibraltar, London, Moscow, Milan, Naples, Paris, Petrograd, Rome, Venice, Versailles, Vienna, Warsaw.

A CHILD'S PERSONALITY

"The Children's Charter," written by the White House Conference, states as one of its points: "For every child understanding and the guarding of his personality as his most sacred right."

Writing in the *New York Times*, Prof. William H. Kilpatrick explains what this means to teachers. "We must build on the fact of learning," he says. "We must take what the child can do now and build on it. For any child above bare infancy there is already a region and a degree in which he can think and act, form purposes, and pursue them. Within these limits we must give him opportunity to see and think and act accordingly, but always we are concerned that he grow. And how shall he grow? The old, false notion was that the child learned only as he accepted our orders. This, however, is but the old master-slave relationship repeating itself, and besides it is bad psychology.

"Thus when we help the child as he now is to pursue his own worthy purposes into new territory, we help him to build himself as a person; that is, as one who sees and thinks and acts accordingly. To this end then we encourage him to assume as much responsibility as he can reasonably succeed with, always considering how others are affected. We help him to think more fully and reliably so that he can the more surely trust his thinking. We help him to see and profit by his mistakes."

Mathematical Problems

Brother Norbert, C.S.C., A.B., M.S.

It is the purpose of this column to supply problems, not necessarily new, of varying degrees of difficulty for the interest of those engaged either in the teaching or the studying of mathematics. All readers are cordially invited to send solutions or to propose problems for solution. Credit will be given to the authors of proposed problems or solutions submitted. Address suggestions, problems, or solutions to Brother Norbert, C.S.C., A.B., M.S., St. Edward's University, Austin, Texas.

No. 31. Proposed by Paul McIntire, Del Rio, Mexico.

Five boys gathered walnuts and put them into a pile. The first boy divides the pile into five equal piles and finds one left over which he throws away, and then takes his fifth. The second boy divides the remaining walnuts into five equal piles and finds one extra which he throws away, and then takes his fifth. The third, fourth, and fifth boys do as the second did and each throw away the extra one. What was the smallest number of walnuts possible in the original pile; what did each boy take; and how many walnuts were left?

SOLUTIONS TO PROBLEMS

No. 16. Proposed by Rev. E. A. H., Chicago, Ill.

Show that if in a triangle the squares of two unequal sides have the same ratio as their projections upon the third side, the triangle is a right triangle.

Solution by Brother Aurelius, Keith Academy:

Given the triangle ABC with a greater than b , and p_1 the projection of a on c , and p_2 the projection of b on c , so that a^2/b^2 equal p_1/p_2 .

To prove that ABC is a right triangle.

Proof: Since $a^2/b^2 = p_1/p_2$ then $a^2 - b^2 = p_1 - p_2$

But $a^2 = h^2 + p_1^2$; $b^2 = h^2 + p_2^2$; and $p_1 + p_2 = c$, where h is the altitude on c .

By substituting and reducing we obtain $a^2 + b^2 = c^2$. Hence ABC is a right triangle.

Also solved by John Rylance, Bisbee, Arizona; J. Leo Greenwell, Keith Academy, Lowell, Mass.; Lawrence Peterson, Providence, R. I. (Two solutions without names.)

No. 17. Proposed by R. E. Dunstan, Pittsburgh, Pa.

If A is an angle greater than O and less than 180 degrees, show that $\cot. \frac{1}{2} A - \cot. A$ is greater than 2 .

Solution by Sister Loraine, Saint Louis, Mo.:

$$\cot. \frac{1}{2} A - \cot. A = \frac{\sin. \frac{3}{4} A}{\sin. \frac{1}{4} A \sin. A} = \frac{1 + 2 \cos. \frac{1}{2} A}{\sin. A}$$

Hence $\cot. \frac{1}{2} A - \cot. A = \csc. A + \csc. \frac{1}{2} A$; but $\csc. A$, $\csc. \frac{1}{2} A$ are never less than unity and one of the two must be greater than unity hence $\cot. \frac{1}{2} A - \cot. A$ is greater than 2 .

Also solved by John Henkel, Mexico City; Rev. E. A. H., Chicago; Robert E. Herkenstein, K.C.; Brother M. C.F.X.; Maurice Kennedy; and the proposer.

No. 18. Proposed by Baxter Rondell, Louisville, Ky.

From one extremity A of a diameter AB to a circle a secant is drawn meeting the circle at P_1 . At P_1 a tangent to the circle is drawn, and from B a perpendicular to this tangent. The perpendicular produced meets the secant at P_2 . Find the locus of P_2 .

Solution by Paula Schroeder, San Antonio, Texas:

Let the equation of the circle be $x^2 + y^2 = r^2$.

The equation of the tangent at $P_1(x_1, y_1)$ is $x_1x + y_1y = r^2$.

(1) The equation of the perpendicular from B to the tangent at P is $x_1 - xy_1 - y_1r = 0$. (2)

The equation of the secant AP_1P_2 is

$$xy_1 - y(x_1 + r) + ry_1 = 0. (3)$$

The coordinates of P_2 are obtained by solving (2) and (3)

simultaneously. Whereupon $y_1 = y/2$ and $x_1 = (x-r)/2$ (4) are the parametric equations of the locus.

Since the $P_1(x_1, y_1)$ lies on the circle, we have $x_1^2 + y_1^2 = r^2$, or, eliminating x_1 and y_1 from (4), we get $(x-r)^2 + y^2 = 4r^2$, which is an equation of a circle with center at $(r/2, 0)$ and radius $2r$.

Also solved by the proposer.

A Test in Arithmetic

The following entrance test, entitled *The Browns Build a Home*, was given by an inspector in a county in the province of Ontario, Canada, to eighth-grade pupils. Questions 1 and 3 were assigned a value of 8 per cent, the others 7 per cent each.

1. The Browns bought a lot on Riverside Drive. It had a frontage of 84 feet and a depth of 110 feet. The price was at the rate of \$2,640 an acre. What did it cost?

2. They accepted the tender of a contractor to excavate for the cellar at $13\frac{1}{2}$ cents a cubic yard. If the excavation was 42 feet by 35 feet and 11 feet deep, what did it cost?

3. The soil removed from the excavation was spread evenly over half the lot. By how much did it raise the grade?

4. Mr. Brown had several offers from contractors to build for him but they all seemed too high. Finally one agreed to reduce his figure of \$9,600 by $4\frac{1}{2}$ per cent. Brown accepted this offer, so how much did his house cost?

5. For the garage he bought 60 scantling 2 by 4 inch by 12 feet long; 80 boards 1 by 12 inch by 16 feet long and 16 bundles of shingles. If the lumber cost \$35 per M and shingles \$4.25 per M, what was the total cost of this material? (1 bundle contains 250 shingles.)

6. At \$1.40 a square yard what did a paved drive $7\frac{1}{2}$ feet wide cost from his garage to the street, a distance of 72 feet?

7. A playroom in the basement was painted. If it was 18 feet by 14 feet and 8 feet high, what was the cost at 4 cents a square foot for the walls and ceiling?

8. Find the total cost of the curtain material purchased by Mrs. Brown as follows: $12\frac{1}{2}$ yards chintz at 46 cents a yard; $16\frac{3}{4}$ yards shadow cloth at \$1.80 a yard; 10 yards velour at \$1.87 $\frac{1}{2}$ a yard; $17\frac{1}{2}$ yards curtain net at \$.96 a yard.

9. When the house and furnishings were complete, Brown found they had cost him \$12,500. If he had invested this money at 6 per cent instead of building, what yearly income would it have given him?

10. The city assessed his property at \$9,000; if he paid 38 mills on 42 per cent of his assessment, what was his yearly tax?

11. Brown ordered the coal company to fill his coal bin. If it was 6 feet square and 7 feet deep, what did his coal cost at \$14 a ton? (24 cubic feet of coal weigh a ton.)

12. At \$10.80 a cord, what did his wood cost if, when piled, it measured 4 feet by 6 feet by 14 feet?

13. He insured his buildings and furnishings valued at \$12,000 for 70 per cent of their value at 75 cents per \$100. What was the premium?

14. In a few months Brown sold his property that had cost \$12,500 for \$15,000. What was his gain in per cent?



A TYPEWRITING PROJECT

Like many another typewriting teacher, Miss Regina Peppard, of New York City, saw the need of something to break the monotony of daily drill. She relates in *High Points* how, just before the Christmas season, she put her first-term pupils to work collecting and typing Christmas poems. The project involved all the typing technique the pupils had learned with special emphasis on centering and producing a neat page. Thus 100 booklets were produced and presented to child patients in the hospital.

The N. C. E. A. Convention

Edward A. Fitzpatrick

THE twenty-ninth annual meeting of the National Catholic Educational Association held in Cincinnati, June 27-30, was a great success from the striking and frank address of the Archbishop of Cincinnati, Most Reverend John T. McNicholas, to the reelection of the officers who have served so well, which concluded the program. More than a thousand persons were present at the convention from near and far. The distinguished Archbishop of Saint Paul, Most Reverend John G. Murray, came personally to extend the invitation to Saint Paul for next year. There it will go, and the personal and constructive interest in education of the great Archbishop of Saint Paul promises one of the greatest meetings of the Association in 1933.

The convention was certainly well managed. Every detail went off without difficulty. Meetings began on time and were concluded betimes. The comprehensive commercial exhibits really kept to the educational purpose of the meetings. The exhibitors seemed to be there to help, to give information, to make easy an examination of books, charts, and other educational aids, and not to sell books or other things. They are a distinct attraction to the convention not only financially but educationally. It is a great tribute to the companies selling educational supplies that men and women of such high type are their representatives.

Before the convention could well get under way the Archbishop of Cincinnati in a confident frank call to arms against "a dangerous secularism," gave it a succession of thoughts in trip-hammer fashion that must have startled any easy acquiescence in the *status quo* whether in the Catholic schools or more particularly outside. The orgy of spending money for public education because patriotic citizens of every creed were willing to bear the crushing tax burden, was condemned. Mass production in education, the emphasis on mere bigness, and the identification of "big" and "better" was also condemned. The development of state absolutism and of political and educational bureaucracy was noted with the consequent development as a consequence of "noisy, highly organized, and meddlesome groups, lobbies, and minorities that have no idea of the general welfare of the country nor of the true purpose of education." We have a further evil and malevolent influence in our social life and in our schools: "Bureaucracy acts as though the child belongs to the state and the rights of the parents are subordinate to it."

There came in for this excoriation, too: (1) Politicians and unionized educators; (2) The sex mania in our high schools; (3) Children who forget the parents whose sacrifices made the children's education possible; (4) Teachers' colleges and normal schools dominated by a philosophy of education at variance with that of the Church; (5) Propagandists and propaganda against religion.

The discussion of the situation in the public schools in its reaction in the parochial-school field as a "dangerous secularism" deserves to be quoted in full:

The propaganda carried on against religion in our schools has made legislative bodies and executives extremely sensitive on the subject. They have become timid souls. Whatever seems to belong even remotely to the domain of religion they wish to exclude. Every doubtful matter must be interpreted against religion. But the same legislators and executives show no such sensitiveness or timidity when radical propagandists who call themselves liberals, want to teach irreligion in our schools.

Our educational system throughout the length and breadth of the land is literally honeycombed with atheists, agnostics, rationalists, naturalists, and Communists. Their pernicious errors are explained as the personal opinions of the professors. Such opinions are referred to as the liberal and advanced thought of today.

I speak plainly because our Catholic schools are affected by the trend of the times, by a dangerous secularism, by the propaganda of state absolutism, and by the pernicious philosophy of education in vogue in the training colleges of the country and by a too

great willingness to accept all their standards the value of which is not only doubtful but the effects of which are often detrimental.

It is time that we should break with all the nonsense in vogue today, especially in our schools and departments of education. It is our duty to combat the false philosophy of education that is influencing the teachers of the country and even those of our own schools. It is our positive duty, I think, to criticize fearlessly the false teachings of many who are regarded as the greatest authorities in the work of teachers' colleges. The ever-present sanity of the Catholic Church will also characterize your association.

The Archbishop pleaded for right thinking in our education, for a sound philosophy of education, for the importance of quality in education and for a dominant place for religion. It was a clear ringing sentence in that old cathedral when the Archbishop said: "*I am convinced that the teaching of religion is our weakest course.*" The address of Bishop Francis W. Howard, the president-general of the Association, followed along the same line as also that of the secretary-general, Father George Johnson. The latter said in part:

The decadence of religion and the regression of the Church as a directive force in the moral affairs of the nation weakens, if it does not destroy, the only sound sanction for right conduct and saddles upon the public school the necessity of doing something to ameliorate conditions in our greed-infested, crime-ridden national life. . . . The alternative to drifting is to take a stand on the sound principals of Christian justice and American liberty against the present industrial order. . . . Catholic education in the United States labors under terrific handicaps. Denied their just right to share in the public funds for the support of the kind of education which their conscience demands they should give their children, the Catholics of the United States have been forced to assume the tremendous burden of supporting schools of their own. . . . Our environment is hostile, and hostile moreover, to the fundamental purpose which drives us forward—the spread of the Kingdom of Christ. Whatever our ultimate solution of this problem, one thing is sure—our Catholic schools must become more and more Catholic. The overbearing power of secularism in the environment in which the graduate of the Catholic school must live would demand this, even if our fundamental philosophy did not.

In special sections the problems of the parochial elementary schools, the Catholic secondary schools, the colleges and universities, including a special consideration of the need of women's colleges, the seminaries, and the education of the blind and of the deaf-mutes.

The conference of women's colleges discussed the objectives of these colleges. The general college section considered quite frankly and fully two special problems—that of financing the Catholic colleges, and the course in philosophy in the Catholic colleges. The need of support of Catholic colleges by bishops was stressed by Father John W. R. Maguire, of St. Viator's College, and Father Gerald B. Phelan's paper on philosophy was a challenge to many general practices in our Catholic colleges. The seminary section discussed the problem of catechetics, the liturgical movement, and the mission movement, with some interesting discussions and comment by and with the visiting archbishops. The deaf-mute section centered its program around the need for Catholic centers of the deaf in localities where there is no Catholic school for the deaf, and the section for the education for the blind dealt with some technical problems of its field.

The largest section of the Association is, of course, the parish-school department. The discussions here centered around the teaching of religion, the organization of the parish school, particularly the principal and staff, the normal training of grade teachers and their professional growth in service.

The secondary-school department dealt with a number of special problems of the secondary school. A "definite plan for the teaching of religion in high schools" should at least arouse discussion as a point of departure. It will be presented in these pages later. A comprehensive discussion was had in this section of the problems of life guidance and vocational counseling. Besides four formal papers there were eleven special topics assigned to round-table discussions.

New Books of Value to Teachers

Job Ethics and Guidance of Youth

By Florence Lansing. Cloth, 124 pages. Price, \$1.50. Published by the author. Los Angeles, Calif., 2285 West 29th Place.

This is a very useful book, not only for the vocational counselor, but also for the teachers in the higher grades in general. It offers valuable suggestions for applying religion to practical occupational life. Every one of the 12 units, covering topics like the dignity of work, attractive personal appearance, leisure hours, leadership, home of the worker, etc., is understandingly and sympathetically treated. The reviewer feels that a book like this will do much good as a textbook or as collateral reading. While recommending it unhesitatingly, it must be remarked that the "Three Musketeers" by Dumas listed on page 117 is on the *Index of Forbidden Books*.—K.J.H.

Secondary Education in the United States

By William A. Smith, Associate Professor of Education, University of California at Los Angeles, author of *The Junior High School*. The Macmillan Company, New York, 429 pages, 1932.

This book is a discussion of the entire secondary-school period, beginning with the high school, and ending with the junior college. The first 87 pages are given over to a history of secondary education in the United States. This is followed by a later chapter of 25 pages given over to the development of curriculum, particularly since 1890. This is followed by a description of the English and French secondary schools with some general comments. For the rest, the volume contains a digest of the rapidly increasing literature of secondary education throughout its entire range, including a large amount of quantitative and factual material. While it regards the whole secondary period as general education with specific purposes of its own, it assumes that the ultimate development would include two cycles—four-year junior high school, and four-year senior high school.

The book will furnish to the teacher in service and to the teacher preparing, a comprehensive background of the historical and current problems in secondary education, particularly in the United States.

A Preface to Literature

By R. R. Greenwood. Cloth, 110 pp. Price, 80 cents. The Macmillan Company, New York City.

This is a brief résumé of the characteristics of all the common literary forms. It consists of such information and comments as a teacher sometimes dictates to the class for review after the ground has been covered with a larger textbook.

The comments are brief and clear and put in a familiar style. Particular authors and their works are referred to only as examples. The Catholic teacher will, of course, be disappointed though not surprised, that no distinction is made, for instance, between Balzac and the other authors mentioned on page 16.

The forms of poetry are especially well explained, though the teacher will wish to read some of the poems cited as examples, if he is not already familiar with them, before recommending them to the students.

In the Footsteps of St. Teresa

By Rev. Father Xavier, O.F.M., translated by Mother Mary St. Thomas. Cloth, 219 pp. Price, \$2. B. Herder Book Co.

A collection of 52 meditations based upon quotations from the writings of St. Teresa of Lisieux. The simple and noble doctrine of the Little Flower is adapted to the lives of Religious and lay-folk. Her generous and whole-souled love cannot but appeal to all of good will. The meditations are brief, well written, and full of solid spiritual meat.

The Legend of the Moat

An operetta by Mary E. Partridge (Sister M. Emanuel) and Buena Carter. Paper, 29 pp., including music. Price, 75 cents. Clayton F. Summy Co., 429 South Wabash Ave., Chicago, Ill.

This fairy tale, related by a real Irish grandmother to the accompaniment of music and folk dancing is subtitled "A Fancy Arranged in Three Flights." It shows how the good fairies befriended one and punished another who deserved it.

Any number of children may take part. The sprightly dialog is interspersed with or accompanied by piano or violin, the latter being optional. Much will depend upon stage setting and lighting, but these features are not difficult. The play should produce a delightful evening for school patrons.

World History

By Carlton J. H. Hayes, Parker T. Moon, and John W. Wayland. Cloth, 912 pages. The Macmillan Company, New York.

Based upon the earlier *Ancient and Medieval History* and the *Modern History* of Hayes and Moon, this volume presents a running story of man from the earliest ages, down to the present day. The authors claim no more for the work than that it is an introduction to history.

The volume emphasizes the cultural, social, and economic life of the peoples as well as the political life. In questions of interpretation the authors are not too fond of their own views.

While one might wish to see certain points in regard to the Church given more stress, for instance the question of lay investiture, still all religious questions are handled without bias, and for the most part all questions are given their proper place.

Leisure Reading for Grades Seven, Eight, and Nine

Paper, 132 pp. Price, 20 cents. The National Council of Teachers of English, Chicago, Ill.

This is the latest revision of a general list of books for children in the upper grades and the first year of high school. It includes some 1,500 titles with a brief description of the contents of each book.

Everyman

(The St. Bonaventure Version). By Joseph Yanner, M.A. Paper, 54 pp. The Library, St. Bonaventure's College, St. Bonaventure, N. Y.

This is an excellent acting edition of the well-known morality play, arranged by the dramatic director and actually produced at St. Bonaventure's College. The language has been modernized, but enough antique quaintness is preserved to give the desired effect. A new character, Mother, has been introduced for good dramatic reasons and the acting is simplified by introducing four of the characters only subjectively.

Stage directions are simple, clear, and adequate. Anyone will enjoy reading this edition and, for many, it should prove to be a solution of the problem: What sort of play shall we produce?

Blackstone Stenographic Proficiency Tests

By E. G. Blackstone and Mary W. McLaughlin. Paper, 8 pp. World Book Company, Yonkers, N. Y.

These tests have been carefully prepared by experienced teachers to determine the results of teaching stenography, of classifying students, analyzing students' difficulties, and of judging the skill of applicants for positions. Not only dictation and transcription are included but also the mechanics of English and the elements of business practice. A complete manual of directions, a key, and a score card accompany the tests.

The Treasure of the Liturgy

By Rev. Nicholas Maas, M.A. Cloth, 310 pages. Price, \$2.25. The Bruce Publishing Co., Milwaukee, Wis.

The revival of popular interest in the liturgy has drawn forth a great amount of literature on this subject. Most of this is good but not all of it is suited to the popular and untrained mind. In preparing *The Treasure of the Liturgy* the author had in mind precisely this large group of readers, and has produced a work which is not only well grounded and solid, but one which explains the liturgy in a popular style. Father Maas's book will appeal to priests, as a guide in instructing the faithful; to students, because of its comprehensive and authoritative character; to laymen for its information and inspiration.

The book is well illustrated and contains an excellent index.

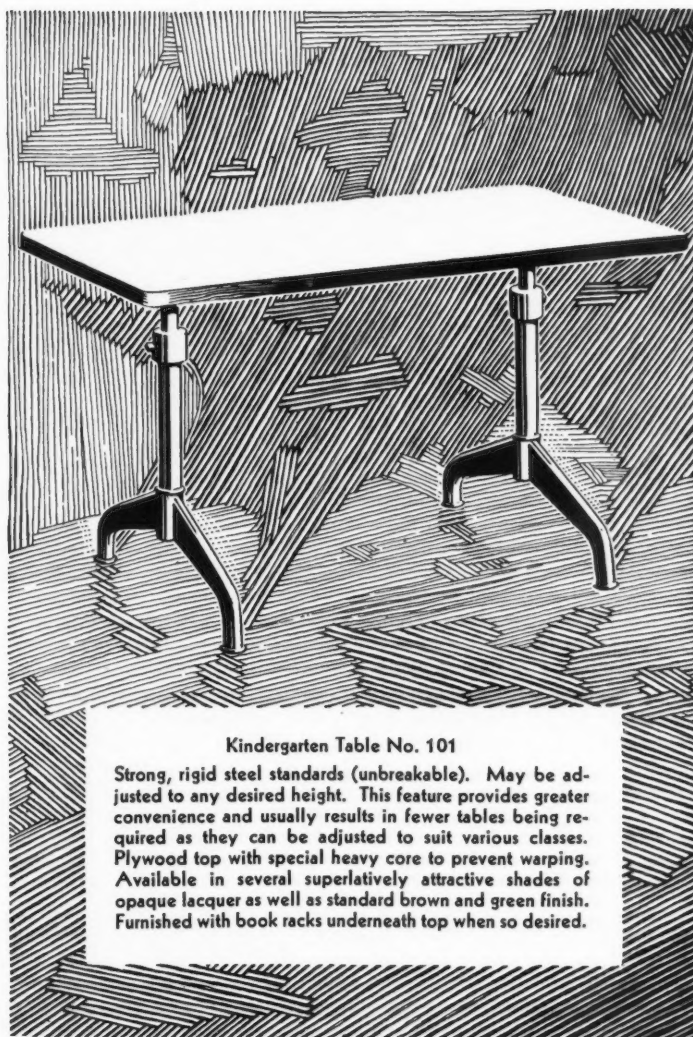
Experience in English Composition and Literature

Volume IX of the Francis W. Parker School Studies in Education. Paper, 378 pages, 26 illustrations. Price, \$1. Francis W. Parker School Press, 330 Webster Ave., Chicago, Ill.

(Continued on page 15A)

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Personal News of Catholic Educators

☞ REV. ALBERT H. POETKER, S.J., has become president of the University of Detroit, to succeed the late Rev. John P. McNichols, S.J., who died in April.



Rev. Albert H. Poetker, S.J., Newly
Appointed President, University of
Detroit, Detroit, Michigan

Father Poetker was born in Cincinnati, Ohio, January 4, 1887, and entered the Jesuit novitiate after being graduated from Xavier College, Cincinnati. He taught in various colleges of the Missouri Province, and before going to Detroit, was professor of science at Marquette University, Milwaukee. He holds the degree of doctor of philosophy from Johns Hopkins University, and is a member of various professional and scientific societies. Immediately before his appointment as president, he was dean of the College of Arts and Sciences at Detroit.

☞ REV. DR. EDWARD LODGE CURRAN, dean of Cathedral College, of Brooklyn, N. Y., was recently given the degree of bachelor of laws *summa cum laude* at the thirteenth annual commencement of Brooklyn Law School of St. Lawrence University. A gold watch was presented to Father Curran for the highest average rating during the three-year course.

☞ REV. EDWARD V. STANFORD, O.S.A., has been elected president of Villanova College, Villanova, Pa. The new president, a native of Boston, is a graduate of Boston College and of Villanova College. He has been serving as dean of religious activities and professor of graphics at Villanova.

☞ REV. JAMES H. GRIFFIN, O.S.A., the retiring president of Villanova, has been named rector of St. Mary's Church, Waterford, N. Y.

☞ REV. DR. MORTIMER A. SULLIVAN, O.S.A., rector of the Church of St. Nicholas, Flushing, N. Y., and a former president of Villanova College, has been elected Provincial of the North American Province of the Augustinian Order to succeed Rev. Daniel A. Herron, O.S.A.

☞ REV. FREDERIC SIEDENBURG, S.J., formerly senior dean at Loyola University, Chicago, Ill., has recently been appointed executive dean of the University of Detroit. Father Siedenburg, who has been at Loyola for 21 years, was the oldest Jesuit member of the Loyola faculty.

☞ REV. SAMUEL K. WILSON, S.J., professor and head of the department of history and political science at Loyola University, Chicago, Ill., has been appointed dean of the Loyola

graduate school. He succeeds Rev. Austin G. Schmidt, S.J., who will remain at the university as professor and head of the department of education and manager of the Loyola University Press.

☞ REV. W. J. LONERGAN, S.J., recently associate editor of *America*, and widely known as a writer, has been named president of the University of San Francisco. Father Lonergan assumed his office on July 15, succeeding Rev. Edward J. Whelan, S.J., who has been president of the University since 1925. Father Whelan will become chief of the Jesuit retreats in Northern California and head of the retreat house at Los Altos.

Father Lonergan is a native of San Francisco, a graduate of the old St. Ignatius College, and completed his graduate work at St. Ignatius College, studied law at Gonzaga University at Spokane, and pursued his theological studies at Woodstock College in Maryland.

He was ordained to the priesthood in 1920. From 1920 to 1925 he was dean at the University of Santa Clara, and since that time has been in New York University as a member of the staff of *America*. He has written largely on social problems and canon law.

☞ Jordan College at Menominee, Mich., will be opened by the Salvatorian Fathers of St. Nazianz, Wis., in September. Rev. Father Simon, S.D.S., is the president; Rev. Henry Sorg, S.D.S., is vice-president and dean of studies; and Rev. William Nern, S.D.S., is secretary of the faculty.

☞ A textbook entitled *The General History of the Christian Era*, by Rev. Dr. Nicholas A. Weber, S.M., dean of the College of Arts and Sciences of the Catholic University of America, has been translated into Gaelic and the first volume has been published in Dublin. Dean Weber is the first Catholic educator in America whose work has been selected for translation into Gaelic for use in the Irish schools.

☞ A school of commerce has been established at St. Bonaventure's College, Alleghany, N. Y. The course will be four years in length and will lead to the degree of bachelor of commercial science.



Sherman J. Sexton, President of John
Sexton & Co., Chicago; New Mem-
ber, Board of Trustees of De
Paul University

☞ MR. SHERMAN J. SEXTON, president of John Sexton and Company, has been elected to the board of trustees of De Paul University, Chicago, Ill. Mr. Sexton has been a member of the executive committee of Catholic Charities of Chicago for many years.



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(Continued from page 264)

The teachers of the Francis W. Parker School have given in this book a detailed description of the work in oral and written English from the first to the eighth grade in their school. To this is added a symposium on formal technique in English, a chapter on the library, and an annotated list of books for the eight grades. An index aids the reader who may wish to follow a particular feature through the various grades. Teachers will find herein many valuable suggestions for improving their work in composition, literature, and dramatics.

Shining Star the Indian Boy

By Hattie A. Walker. Cloth, 224 pages, illustrated in colors. Price, 75 cents. Beckley-Cardy Company, Chicago, Ill.

The story tells, in the language of a child's reader, how Shining Star lived with his family—how they built their houses, hunted, gathered fruit, planted corn, made maple sugar, played games, etc. Then Shining Star went away out West where he found the Navajo Indians with flocks of sheep. The book is a series of vivid pictures of Indian life.

A Journey to Many Lands

By Williedell Schawe. Cloth, 199 pages, illustrated in colors. Price, 80 cents. World Book Company, Yonkers, N. Y.

A Journey to Many Lands is Book Four of a series of Health Readers. Journeys to Norway, Sweden, Holland, Germany, Switzerland, Palestine, and Japan contain plenty of human interest; and the guide, who is especially interested in child health, calls attention to how children in these lands eat, play, and perform their health chores. A teacher's guide, prepared by the author, is supplied free to teachers.

Modern Foreign Languages and Their Teaching

By Robert D. Cook. Cloth, 598 pages. D. Appleton & Company, New York.

This book considers the entire problem of language teaching in the secondary schools. It discusses objectives, method, curricula, realia, grammar, literature, the measurement of instruction, supervision, and teacher training.

My Convent Life

By Rev. Karl Gerjol, translated by Sister Mary Maud, O.S.D. Imitation leather, 206 pages. Price, \$1.50. Benziger Bros., N. Y.

This is a very fine set of meditations based upon the places and persons found in a convent. The work has been planned for Sisters and Nuns in general, it may also be of some interest to Brothers and Priests of religious orders.

The publishers are to be congratulated on the unusually fine appearance of the book.

PUBLICATIONS RECEIVED

How Eyes Are Being Saved. Seventeenth Annual Report (1931) of the National Society for the Prevention of Blindness, 450 Seventh Ave., New York City. 16 pp., illustrated.

Word Study. A four-page monthly published for teachers of English and distributed free by G. and C. Merriam Company, Springfield, Mass. The March issue analyzes answers to three questions. According to several eminent persons, the most useful word is "no"; the most beautiful in sound are those containing linguals. Many words were listed as overworked or misused; for example, "alibi," "contact," "O.K.," "sell" (an idea), "colorful."

The White Rat of Hawkins Hall. Paper, 48 pp., illustrated. Evaporated Milk Association, 203 Wabash Ave., Chicago. A clever story of proteins, vitamins, and other food values.

New Neighbors at Bird-A-Lea. By Clementia. Cloth, 288 pp. \$1.00. The Bookery, Chicago.

New Neighbors at Bird-a-Lea, is a new member of the "Mary Selwyn Books." While it is written chiefly about girls, and doubtlessly for girls, the central character is a boy—a real boy. Hence, the book can be recommended for boys as well as girls—both are certain to like it.

Preparation for First Communion. By Wm. T. Smith, S.J. Paper, 24 pp. The Queen's Work, St. Louis, Mo. Instructions and directions for little folks.

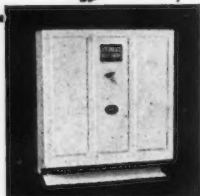
A Child's Book of the Teeth

By Harrison Wader Ferguson, D.D.S. Revised and enlarged edition. Cloth, illustrated, vi + 106 pages. Price, 68 cents. World Book Company, Yonkers, N. Y.

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The pictures are "grindermen"; that is, tooth caricatures. The structure, growth, and care of the teeth are explained in words and diagrams suited to the child's comprehension. The sections dealing with proper diet pertain to the general health of the body as well as to that of the teeth.

Peanut. By Gerald Kelly. Paper, 22 pp. A Queen's Work (St. Louis) booklet. A boy's story that drives home the need of moral courage and clean-mindedness.

Pine Trees; Modern French Horn Repertoire; Carl Fischer Ensemble Works for Woodwind and Reed Instruments; Tambourine Dance; General Washington's March; The Little Patriot; Selected Compositions for French Horn and Piano; Swinging Lanterns; Moonlight on the River; The Express Train; Haymakers' Festival; Washington's Triumph; The Harmony Solo, Duet, and Trio Album. Published by Carl Fischer, Inc., Cooper Square, New York, N. Y. A varied collection of standard piano, school, and concert pieces for piano or ensemble.

Divine Worship. By Rev. Dr. Johannes Pinski. Paper, 30 pages. The Liturgical Press, Collegeville, Minn. This is an essay on the nature of the Catholic liturgy translated from the German.

Gateway of Grace—Your Parish Church. By Daniel A. Lord, S.J. Paper, 24 pages. The Queen's Work, St. Louis, Mo.

Manifestations of Christ, by Rev. Fulton J. Sheen. Paper, 118 pages. National Council of Catholic Men, Washington, D. C. Thirteen addresses delivered in the Catholic Hour during the winter and spring of 1932.

Christ Today, by Rev. Ignatius Smith. Paper, 48 pages. National Council of Catholic Men, Washington, D. C.

Six addresses delivered in the Catholic Hour during the spring of 1932.

A Digest of the Development of Industrial Education in the United States, by Perry W. Reeves. Paper, 18 pages, U. S. Government Printing Office, Washington, D. C.

Scandal's Lash, by Rev. Will W. Whalen. Paper, 96 pages, Price, 35 cents. White Squaw Press, Orrtanna, Pa. This is a typical Father Whalen comedy suited for presentation before parish groups. It can be acted by high-school boys and girls but is more suited to older actors.

St. Augustine and the Education of the Deaf. By Dr. Felix Zillmann. Translated by Rev. S. Klopfer. Issued by Our Young People, St. Francis, Wis. This paper discusses in detail, the history of the ancient error concerning St. Augustine's attitude toward the deaf, their education, and their salvation.

The Mirror of the Blessed Virgin, by St. Bonaventure. Translated by Sr. Mary Emmanuel, O.S.B. Cloth, 302 pp. Price, \$2. B. Herder Book Co., Saint Louis, Mo.

In his *Mirror* St. Bonaventure explains the Angelical Salutation and builds upon it the most eloquent praises of the Blessed Virgin. While the matter itself is most excellent, the translator has seen fit to keep to the idiom of the original and to the medieval forms. This, coupled with the rather involved reasoning and style makes the book a bit heavy for the common run of readers.

Catholic Principles and the Present Crisis, by John A. Ryan. 12 pp. Catholic Conference on Industrial Problems, Washington, D. C.

Franciscan Studies, No. 10, March, 1932. Paper, 234 pages. Joseph F. Wagner, Publisher, New York, N. Y. The historical value of the Franciscan Studies is growing upon the purchasers of this interesting series as it develops. The present issue contains an account of the life and work of Ignatius Cardinal Persico by Father Donald Shearer, O.M.Cap., and a historical study of the pioneer Missionaries in the United States (1784-1816) by Rev. Norbert H. Miller, O.M.Cap.

Business Opportunities for Women. By Catharine Oglesby. Cloth, 300 and viii pages. Published by Harper Brothers, New York City. The "opportunities" in various leading business occupations are described.

Christ the Modern. By Daniel A. Lord, S.J., The Queen's Work, Saint Louis, Mo. Father Hall proves to an audience of freethinkers that the doctrines of Jesus are the solution to modern problems.

Whose Country is This? By Daniel A. Lord, S.J., The Queen's Work, Saint Louis, Mo. A layman convinces his golf companions that the flag is very safe in Catholic hands.

Study Hints for High School Students. By Gilbert Wrenn. Paper, 16 pages. Stanford University Press, Stanford University, California. Includes a bibliography of books on the subject.

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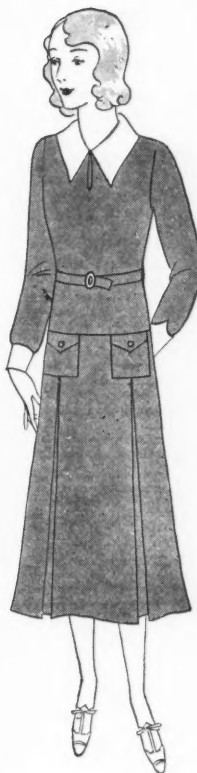
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Lyon Improved Steel Book Shelves

tained in various colors. The shelves are so easily adjustable that they may be raised or lowered while loaded with books. All parts are interchangeable and accessories such as book guides, card holders, etc., are available.

MINING FILMS

The United States Bureau of Mines, at Washington, D. C., has issued an abbreviated list of motion-picture films, which are available to schools for supplementary teaching aids. The

films are silent and depict mining and related manufacturing processes, show where minerals are found and how they are extracted from the earth, how to prevent accidents, and how to protect human life. The films may be borrowed direct from the Bureau of Mines Experiment Station, or any field office; A complete library of the films may be obtained from the bureau's experiment station at 4800 Forbes St., Pittsburgh, Pa.

CLASSROOM STORIES

Sister M. Leonarda, O.M.

David Studies Geography

Little David came to Sister one morning saying with an important air:

"Sister, I am going to read to my mother now so she will not be tired reading to me. Last evening I read to her. I said all the words I knew and she told me the words I did not know. There was a new word last night—now, don't tell me—it is when the snow is coming down the mountains. I know it now, Sister—avalanche. Do you know a story about an avalanche, Sister?"

Sister has a fund of stories tucked away somewhere, and she told her little friend one adapted from Hawthorne's *The Ambitious Guest*. David listened attentively and then proceeded to illustrate the story on the sand table.

Returning he said, "Sister, I saw an avalanche last year."

"Where?" asked Sister.

"It was coming down the side of the Alps mountains in Switzerland," replied the little man.

Now, David lives in Massachusetts. As Sister knew very well that he had never been in Europe, she said smilingly:

"You never saw the Alps mountains."

Stamping his foot he replied, "I did too see the Alps mountains, and I passed right through Switzerland when I went to Florida last year. I know all about them because they are in my sister's geography. So."